TAFSIR MUSHAF E FATIMA

ALEHA SALAAM

(**FROM THE BEGINNING OF SURAH IMRAN TO ITS END**)

VOLUME 3

AYATOLLAH DR SYED AMMAR NAQI NAQVI

TAFSIR MUSHAF FATIMA (A.S) BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

VIRTUAL UNIVERSITY OF ISLAMIC STUDIES

From the beginning of Surah Al-Imran to the end, written by: The least servant of the servants of the Prophet's family, peace be upon him and his family, and the smallest particle of the particles of the Virgin Mary, peace be upon her, and the nation of the mothers of Allah, the Exalted.

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Surah Al Imran

Hint

Madinah Kalha and Hey Mata Aya

[Surah Al-Imran (3): verses 1 to 7]

Hint

In the name of Allah, the Most Gracious, the Most Merciful On a Book with truth established between it and the Torah and the Gospel (3) from before guidance For those who disbelieve in the verses of Allah, for them is a painful punishment (4)

إِنَّ اللّهَ does not hide from him anything in the earth and nothing in the heavens هُوَ (6) الَّذِي أُسَوِّرُمُم فِي الأَرحِمِ َ يَشَاءُ لا إِلهَ إِلاّ هُوَ العَزِيزُ الحَكِيمُ الَّذِي أَنزَلَ َ عَلَيكَ َ الكِتَبَ Whose verses are its judgments and others are like them فَأَمَّا الَّذِينَ َ فِي قُلُوبِمِم زَيغٌ فَيَتَّبِعُونَ Ma Tashabah Mine ابتِغاءَ الفِتنَةِ وَ ابتِغاءَ تَأوِيلِيهِ وَ ما يَعلَمُ تَأوِيلَهُ إِلاَّ اللّهُ وَ الرّاسِخُونَ فِي العِلمِ يَقُولُونَ آمَنّا بِهِ (7)

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Surah Al-Imran Surah Al-Imran is a civilian and has a number of verses And the letters thereof are four hundred forty and eight, and four thousand and five hundred and twenty letters. Ibn 'Abbas narrated that the Prophet (peace and blessings of Allaah be upon him) said: Whoever recites Surah Al-Imran on Friday, Allaah sends angels to bless him until the sun rises. The golden army of Abi ibn Ka'b narrated that the Prophet said that whoever recites Surah Al-Imran will be saved from it and will be saved from the bridge of Hell. Abdullah Mas'ood narrated that whoever recites Surah Al-Imran is guilty. The Prophet (peace and blessings of Allaah be upon him) said: Intercede for the readers and take them to Paradise. According to another narration, whoever recites Surah Al-Baqarah and Surah Al-Imran on Friday night, he will be given two bridges on the Day of Resurrection like birds.

[Translation of verses]

In the name of God, the Giver of life, the Owner of general and specific mercy , there is no god but He, the Living, the Self-Sustaining. [2] He has gradually sent down to you the Book, the Quran, with truth, confirming the scriptures that came before it, and before it the Torah and the Gospel,

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a guide for mankind, and sent down the Criterion (the criterion). [3] Indeed, those who disbelieve in the verses of God have prepared a severe punishment. And God is the Almighty, the Possessor of Retribution. [4]
And nothing is hidden from God, neither on earth nor in the heaven.

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[5]
God is the One who shapes you in the wombs and writes you as He wills. There is no creator but He. He is the Almighty, the Just. [6]
God is the One who has sent down to you the Quran, some of which are firm and firm verses, which are the mother of the Book, and some are doubtful and doubtful verses. (It is probable) And those in whose hearts is the desire for the truth, they follow the falsehood of the Quran, seeking verses that are similar, seeking sedition and turning away from its appearance. And none knows the meaning of the similar verses except Allah. And those who have been endowed with knowledge and knowledge has penetrated them say, "We believe in the Quran, all of it is from our Lord, and we have believed." And none understand this knowledge except the people of understanding.

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(Explanation of verses)

"Mal Allah, there is no god but He, the Living, the Ever-Living, the Ever-Sustainable" is considered one of the Mutashabah of the Quran, and the Mutashabah are verses about which it is said, "And none knows its interpretation except Allah," and the silence in it

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is the first. However, some commentators have narrated from Ibn Abbas that the statement "Alif" refers to Allah, "Lam" refers to Gabriel, and "Meem" refers to Muhammad, peace and blessings of Allah be upon him and his family. He said that the interpretation indicates that the beginning of the Quran is from God, that "Alif" is the beginning of the beginning of the letters, and that "Lam" which is the middle of the beginnings, indicates Gabriel, and that "Meem" which is the end of the beginnings, indicates Mustafa, who is the end of the Quran. They also said that Alif refers to Hadith, Lam refers to kindness, and Mim refers to kingship, and the meaning is as follows: “Al-Ahad Al-Latif Al-Malik” and others have given other explanations from the commentators, but since it is a verse of Mutashahib, the silence in it is the first. Regarding this verse, in (Ayat al-Kursi), it is briefly stated that Allah is a name for a holy essence or an attribute, and whether it is taken from what word and what is the origin of its derivation, but there is a difference of opinion among scholars that (Allah) or by secondary placement is knowledge and it indicates the essence of the necessary existence that encompasses all perfections and the source of all blessings, and is pure and free from all possible imperfections. It has been quoted from some commentators that in the meaning of Allah and its derivation it is said (هو الذي يهك له العبادة والذي يول العشيا اليه) Allah is the One Who is worthy of worship and submission to Him - and the return of everything and every action is with His knowledge and His command.
La ilaha illa Huwa comes after the noun of essence in the position of introduction and description, which is even though

that imperishable essence is apparent and more apparent than

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apparent in terms of effects and beginnings, because the identity that is used with the word "Hu" refers to the simple essence that is itself apparent and manifests the possible, because the possible being lacks existence in terms of its essence and is in need of the one who is the truth of its essential existence and being, and the one who views the beings in this respect has first viewed their cause. This is because whatever the wise and knowledgeable person sees, he sees God. The master of mystics, the master of the pious and the true monotheist, Ali ibn Abi Talib (peace be upon him), according to what is narrated, said:
“I have not seen anything except that I have seen God before him, after him, and with him - according to different narrations.”
“Except for Him” means there is no god or deity except Him. This refers to the fact that the identity called “Allah” is the only essence that is in the level of divinity and divinity, there is no partner or associate with Him (and without negating the gender), it completely negates the divinity of others and it limits divinity and servitude to the same essence and identity that is absolute, perfect, and above all perfection and greatness that it is not possible for a human being to imagine or to make it come to the mind of a human being, because He is the all-encompassing and the knowledge of anything without encompassing it is not possible and the all-encompassing will never be the all-encompassing. This is to recognize God Almighty and the truth is impossible for the possible except to the extent of the evidence of the works. That is again from before Him, according to the poet:

That God whose existence is His essence is the whole of the things in the Quran, His verses
. That is why they have said, "Know God as God," meaning that He does not make Himself known as a substitute for the servant

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and does not record strong evidence in his heart. The servant did not walk by His knowledge. That is why they quote the Messenger of Allah as saying , "By Allah, if it were not for Allah, we would not have been guided, nor would we have believed, nor would we have prayed." And the proof that the hadith is the Almighty's saying is a story about the people of Paradise: "And they said, 'Praise be to Allah, who has guided us to this, and we would not have been guided were it not that Allah had guided us'" [Kashf al-Asrar]

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There is no god but He. This refers to the monotheism of an abstract entity from a material point of view. In short, the phrase "There is no god but He" refers to the monotheism of an abstract entity from a material point of view. Even at the level of true monotheism of His attributes and names, there is no way. It is narrated from Ali (peace be upon him) that in a part of his noble sermon he said, “The first religion is knowledge, and the perfection of knowledge is belief in it, and the perfection of belief in monotheism, and the perfection of monotheism is sincerity to Him, and the perfection of sincerity to Him is the negation of attributes about Him, for the testimony of every attribute that it is other than the attribute, and the testimony of every attribute that it is other than the attribute, etc.”1 Yes, perhaps he is referring to the same thing that in this verse and in the verse of the Throne and in other cases such as “Say, He is Allah, the One,” He introduces His first Exalted Essence with the word “He,” which indicates absolute identity, and then praises Himself with His true attributes, so that we may call that absolute identity with those true attributes and eternal names, and raise our hands in need to the Absolute Self-sufficient

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One. If the Ancient of Days had not previously known His Exaltedness with attributes, we would have had no way to know Him, and we would not have known the way to approach Him, and we would be bewildered. We would like to praise Him as a child of words and words that are worthy of describing the glory of the Exalted Being, and to call Him and praise Him as a child of attributes. Since we do not have the courage to set up a name for our principles with our own imperfect intellect, it is because they have said that the names of Allah are forbidden. Therefore, we must limit our praise to those principles, which are

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(1) The first religion (i.e., the essence and truth of religion) is the knowledge of God, and the perfection of knowing Him is believing and converting to Him, and the complete affirmation of monotheism and knowing Him as the only One. The perfection of monotheism is to purify action for Him, and the perfection of sincerity is to empty Him of attributes (i.e., He must be known without attributes that identify the Essence). This is because every attribute is other than the described one, such as when we say that God is the One who is characterized by such attributes, and every described one is other than the attribute, and duality in any sense is assumed to be contrary to His oneness. Page

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He has given us permission on His behalf through His Messenger. The Living, the Everlasting, are two of the essential attributes of that absolute divine identity and refer to the attributes of beauty, majesty, and greatness of God, such as: knowledge, power, wisdom, will, will, and all the attributes contained in "the Living" because "the Living" refers to a living, active, and perceptive being, and the essence of oneness is perceptive and active in itself,

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and the perception of every evidence is contained in and results from His perception, because He is the evidence of His own essence and the evidence of His effects, and no being is outside His control in essence and attributes. That is, the perception of every evidence and the action of every agent is due to the power of that Almighty One. He is the "Sustainer" who is self-existent and the existence of all possibilities and beings, from abstract and material things to higher and lower beings, and He adorns all with the beauty of His existence. Every perfection and value that is seen in every being is a return to His permanence, and it is His merciful mercy that sheds light on the possibilities and He brought everything from nothingness to heaven because the possible in its essence is devoid of any perfection and virtue that has nothing of itself. It has been said that the possible in its essence is “not”, and the necessary transcendent is “is” because the essential non-being of the possible is possible. The Almighty’s saying that “O mankind, you are poor to Allah, and Allah is the Rich, the Praiseworthy” refers to the same essential poverty and existential non-being of the possible.
In short, in the possible, any attribute and virtue that is found and attributed to it is external and outside of its essence, and on the contrary, in the necessary, any attribute and perfection that is given to that sacred essence will be the very essence and the very truth of that transcendent individual and the very absolute identity of that person.
With some justification, it can be said that “Al-Hayy al-Qayyum” is the greatest divine name, as many commentators have stated, because, as mentioned, life

is
the source of knowledge, power, and other attributes of

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perfection, and “Al-Qayyum” refers to that truth that is the Qa’im in itself and the basis of all beings through His permanence. Wherever perfection and existence are found, there will be nothing but the representation and manifestation of that eternal individual. This is because “Al-Hayy al-Qayyum” is an attribute that encompasses all the beautiful names, and it is considered one of the greatest names of Allah. In the Ayat al-Kursi in the second volume, a commentary on this honorable name was mentioned to some extent. Please refer to it.
Abu Umamah narrated from the Messenger of Allah (peace and blessings of Allah be upon him) that he said that the most important and greatest names of Allah are in three Surahs of the Quran: Surah Al-Baqarah, Al-Imran, Taha. Umar bin Abi Salamah said: I thought that there is no name that is similar in three Surahs except “Al-Hayy al-Qayyum” in Surah Al-Baqarah “There is no god but He, the Ever-Living” in Al-Imran “Is there not Allah, there is no god but He, the Ever-Living” in Surah Taha “And the faces are stubborn for the beard of the Ever-Living” The Book was revealed to you with the truth. There is a difference between revelation and descent. Descent is a gradual descent. The revelation is a gradual descent, as in the saying of the Almighty, “Indeed, We sent it down on the Night of Power” in Surah Al-Qadr. The saying of the Almighty is a story about the disbelievers who said, “If only We had sent down the Quran in one sentence.” They said, “Why was the Quran not sent down in one go like the Torah?” And they also say that the revelation is an exaggeration and a multiple one, meaning that the Quran was sent down verse by verse over a period of time at the time of need, so that it would be easier and more enduring to learn. In another place, “Thus We establish with it your hearts and recite it in recitation” In another place, “And a Quran, We have divided it so that you may recite it

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to the people in a single act.” In that the verse is a guidance that the Book (the Quran) that has been revealed to you is the truth, they contrast the truth with falsehood. They call everything that is proven and established the truth. God Almighty says that it is the truth because it is the essence of truth and the reality of truthfulness, and truth is the opposite of falsehood. “The truth has come and falsehood has vanished.” There is no way for falsehood in it, and the Quran,

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because it has been revealed from the truth, it means that it is the truth, that is, that matter is established and there is no way for falsehood to be revealed in the grandeur of its greatness. “No "Falsehood comes to him from within his hands and not from after him" The Quran confirms what is in his hands, or is in agreement with the rest of the divine books. Some commentators have said that what is meant by "in his hands" is the Torah and the Gospel, as God Almighty has spoken in Surah Al-Ma'idah about first sending the Torah and then sending the Gospel. [End] The verse informs and indicates that the Quran was revealed with the truth and from God Almighty and confirms what is between His two hands. Perhaps the meaning of "hands" is the two hands of the Holy Prophet (peace and blessings of Allah be upon him and his family) and what is meant by his two hands are the same heavenly books like the Torah and the Gospel, meaning the Quran confirms what is in them and the Messenger's confirmation of their truthfulness does not contradict those verses that explicitly inform that the Children of Israel distorted the Torah, where it says, "And indeed, Allah took the covenant of the Children of Israel" and where it says, "And We made their hearts hard, they distort the word from its

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place and forget a portion of what they were reminded of." With him»«1» Al-Ma’idah verse 13.
And also about the Christians and the distortion of the Gospel, He said: “And of those who said: ‘Indeed, we are Christians. We have taken their covenant, and they have forgotten a portion of what they were reminded of.’”«2» Al-Ma’idah verse 14, because the meaning of the words is the Torah and the Gospel, which are currently in the hands of the Jews and Christians, not all of its verses.

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(1) The truth is that God took a covenant from the Children of Israel - and We hardened their hearts, so they distorted the words from their places and forgot the portion they were to receive from it [.....]
(2) And some of those who said, "We are Christians," we had taken a covenant from them, so they forgot the benefit they should have received from the remembrance.

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And We sent down the Torah and the Gospel before you, and We sent down to you the Torah and the Gospel before you, a guidance for mankind, and We sent down the Criterion, indicating that all the heavenly books: the Quran, the Torah, and the Gospel, each in its place, are for the guidance of mankind, and guidance and guidance.
It is quoted from the book of Sahih Al-Lakht that in the word Furqan, it is said that "Furqan" means something that separates between right and wrong and is Faruq.
And the Criterion was revealed from Ali ibn Ibrahim from Salih ibn As-Sadi from Ja’far ibn Bashir from Sa’d al-Isqaf who said that the Messenger of Allah (peace and blessings of Allah be upon

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him and his family) said: The great Surahs of the Quran are for those who have been given the Torah, and the Surahs of Mayin are for those who have been given the Gospel (they said that the "Surahs of Mayin" are each one hundred verses). Tabarsi (may Allah have mercy on him) said in Majma' al-Bayan that the seven longest Surahs are: Al-Baqarah, Al-Imran, An-Nisa, Maidah, An-A'ma', Al-A'raf and Anfal, which are considered one Surah with repentance - to the extent that he said: Al-Ma'in are Surahs that have one hundred verses, and the first of them is Surah Bani Israel and the last of them is Surah Al-Mu'minun.

In Usul al-Kafi, it is narrated from Ali ibn Ibrahim from his father, and he from Ibn Sinan, who said: I asked Abu Abdullah about the Quran and the Furqan, whether they are one or two. He said: The Quran is the entire book, and the Furqan is the firm principle that must be followed.

And it is also from Sahifa al-Sajjadiyah, who said in the prayer at the end of the Quran, "Quran and Furqan," which means that you have separated between what is lawful and what is forbidden. In short, as the commentators have said, the Quran is plural, meaning all the verses

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Quran and Furqan are infinitives, such as Subhan and Ghufran, and the meaning of the subject noun is used for emphasis and exaggeration in the infinitive form, meaning that it separates between truth and falsehood.

Indeed, those who disbelieve in the verses of Allah, for them is a severe punishment. And Allah is All-Mighty, All-Avenging.

Allah informs us in many verses that He has prepared a severe punishment for the disbelief of the disbelievers and their

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polytheism. And the fact that the verse adds Himself to the word "Al-Aziz" which is translated as "Mighty" and "All-Winning" and threatens others with the word "Avenger" indicates that the punishment is based on revenge.
[Question] Revenge is mentioned in a place where it brings healing or where the oppressor stops the oppression or bad deeds he has done, and also threatens others. And Allah, the Most Gracious, the Most Merciful, is free from punishing His weak servant based on healing, because His holiness is higher than that there should be turbidity in him due to disbelief and faith and he should seek to be healed by punishment.
And also, on the Day of Judgment, when it is the time for rewards for deeds, there is no place for actions that are intended to prevent the disobedient, unbeliever, or others from disbelief or bad deeds. So what is the result of punishment, especially if it is based on revenge?
[Answer] The severe punishment that the disbeliever has been promised is, firstly, not limited to the Day of Judgment, because it is a punishment that, as a punishment for disbelief in this world, will also have its real effect on the disbeliever and the disobedient, although they do not understand it. Secondly, it is neither for healing nor for revenge. Rather, it is because of sin and as a punishment for disbelief that the disbeliever and the disobedient have acted contrary to the duty of servitude and obedience to the command of the master, and God Almighty has forbidden evil deeds in order to prevent them from doing evil and has threatened the disobedient with punishment. God's promise is true, and of course, what He has promised will come. And since the punishment that the disbeliever and the disobedient will receive on the Day of Judgment seems superficial and in common usage it resembles revenge.

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Perhaps, with this validity, it can be called revenge metaphorically and figuratively, and if not, the nature of no one is higher than that a weak person's disbelief, faith, obedience, and disobedience will cause suffering in a great system and wants to be healed by punishment.
Another point that seems to be that the verse does not limit the severe punishment for the disbeliever to the Hereafter, but rather it may be said that since the source of disbelief and wrongdoing emerges from the inside and soul of the disbeliever and the disobedient, and the truth of man is his heart and soul, it becomes clear that such a person has cast himself off from the mercy of God Almighty, and when the light of mercy does not reach him, he becomes the object of wrath. What punishment is greater for a person than that, and what punishment is more severe than that, than not being the object of the grace and mercy of his Lord? And the effects of the punishment are also evident in this world, because the heart, which is the delicacy of God, and the heart which is called the "Throne of the Most Gracious," has become identical with falsehood as a result of disbelief and self-worship, and nothing of the light of knowledge is evident in it at all. And the worldly pleasures that the heart delights in, if you look closely, you will see that no matter how much a person insists on seeking them and exerts himself, they do not satisfy his soul, because his eternal soul is seeking something else, mistakenly thinking that the soul's desire is to obtain wealth, position, or something else. If a person comes to his senses and listens, he will hear the groaning of the soul that binds his hands and feet in the chains of animal powers and does not allow him to move a step, then it can be said what punishment is there after the physical

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punishment that the guilty person will receive as punishment for his sin, than the spiritual punishment and distance from the mercy of God, which is the origin and reference, even though the goal and benefit of human existence is the realization of closeness to His mercy, and in explaining it, it is said (لِيَجزِيَ الَّذِين أَسَاؤُا بِما عَمِلُوا وَ يَجزِيَ الَّذِين أَحسَنُوا بِالحُسنَ) Surah Najm Verse 31. That is, to reward the evildoers with their unworthy deeds and to reward the gooddoers with good.

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Is it that the severe punishment, the truth of which will be revealed in the Hereafter and the calamity of which is in this world, is something else, but unfortunately we do not know and we consider the worldly punishment to be the loss of wealth, position and other titles, and whenever we are deprived of one of these, we may think that we have been caught in the wrath of God. In short, the punishment that the disbelievers are promised and call themselves "the avenger" is not that it is superficially thought that the Merciful God heals by punishing the sinful servant. God is free from being affected. The punishment of the sinner is a punishment, not a cure.

In Majma' al-Bayan, it is narrated from Kalbi, Muhammad ibn Ishaq, and Rabi' ibn Anas that they said that the beginning of Surah Al-Imran, up to about eighty verses, was revealed about the delegation of Najran, that is, the messengers who came to Medina from the Christians of Najran. They were sixty mounted men, fourteen of whom were considered to be the nobles of Najran, and three of the fourteen were those who were the main authority for their affairs: one, Aqib, whose name was Abdul Masih and who had the position of a leader of the people and was considered their advisor, so that they did not violate his opinion.

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The other, Sayyid, whose name was Abham, was considered their main confidant, their refuge, and their cry for help, and he was also the owner of their journey, that is, their clothing, belongings, and means of travel.
The third was Abu Haritha ibn Alqamah, who was considered their bishop and great religious leader, and held such a high position among the Christians that the kings and emperors of Rome bestowed upon him great wealth because of his knowledge and wisdom, and built numerous churches in his name. He had memorized all their religious books.
That a group of sixty people entered Medina wearing special luxurious clothes and entered the mosque of the Messenger of Allah (peace and blessings of Allah be upon him and his family), and that was when the Prophet (peace and blessings of Allah be upon him) had performed his afternoon prayer with the Muslims.
That the messengers had such a magnificent appearance.

They were wearing rich clothes and expensive suits that some of the companions who saw them at that time said, "We have never seen messengers as beautiful as them." When they entered the mosque, the time for their religious prayer arrived, and they rang the bell as was their custom and stood in prayer. The companions of the Messenger of Allah (peace be upon him and his family) wanted to prevent them from praying. The Messenger of Allah (peace be upon him and his family) said, "Have nothing to do with them." They started praying, facing the east and praying. After the prayer, Sayyid and Aqib turned to the Messenger of Allah (peace be upon him and his family) and started talking. The Messenger of Allah (peace be upon him and his family) said to the two of them, "Convert to Islam and submit to God." The two

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of them said, "We have converted to Islam before you and become Muslims." (An allusion to the fact that our religion, which is the Christian religion, is the true religion.) The Messenger of Allah (peace be upon him and his family) said, "How can you be Muslims? Your actions are evidence of your failure to submit to your Lordship? First, you have claimed a son for God and consider Jesus to be the son of God. Second, you worship the cross and eat pork, although all of this contradicts your claim. The words of the Messenger of Allah (peace be upon him and his family) when they arrived at the right time, they all protested, saying, "If Jesus is not the son of God, then his father was." The Prophet (peace be upon him and his family) said, "Do you agree that every son should resemble his father?" They said, "Yes." He said, "Isn't it true that God is alive and does not die, and Jesus (peace be upon him) dies?" They said, "Yes." Then the Prophet (peace be upon him and his family) said, "Do you not know that the existence of everything is with our God and that He is the One who provides for the sustenance of all creatures?" They said, "Yes, that is so." He said, "Did Jesus have any attributes?" He said, "Do you know that nothing in the heavens and the earth is hidden from God, and that God is All-Knowing and All-Aware of them all?" They said, "We know." He said, "Did Jesus know anything except what God taught him?" They said, "No." He said, "Do you know that our God is the One who shaped Jesus in his mother's womb as He willed, and He is the God who does not eat."

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And he neither drinks nor does he have a discharge from him. They said, "That is so." He said, "Is it not so that his mother carried Jesus in her womb like other children, and then, as other

mothers gave birth to him, Jesus was nourished after his birth, and he ate and drank, and discharge from him was expelled?" They said, "Yes." He said, "Then how is he the son of God, although he bears no resemblance to his father?" When the time came, they all fell silent and could not answer. For this reason, God Almighty revealed the beginning of Surah Al-Imran, about eighty or so verses, about them.
[End of Bayan Tabarsi - quoted from Tafsir Al-Mizan] Indeed, Allah does not hide from Him anything in the earth or in the heavens. This refers to the general power, influence, and eternal knowledge of the Lord. God shows mankind the nature of His knowledge so that they may know that whatever is in the heavens, from the globes and stars, planets, and celestial beings, from the moon and the sun, galaxies, and beings, from the spirits and angels, and whatever is on the earth, from inanimate objects, plants, and animals, all land and sea creatures, are present in the eternal and eternal knowledge of the Almighty, the Everlasting, and He is the Exalted, the All-encompassing, all of them. “Not even the weight of an atom in the heavens or in the earth is hidden from Him” (Surah Saba, verse 3).
And it should be known that the knowledge of the Almighty encompasses all creatures. And the essence of His holy essence is not an attribute added to the essence. His knowledge of eternal beings is prior to His knowledge in His essence, which is the world of Himself and His effects and actions, and His generosity and spaciousness of His holy grace and His vast and merciful mercy. Before and after the beings and with them, all essence, attributes and actions are present with Him, because according to research and the confession of scholars, the knowledge of the Almighty is a presence, not an achievement, as some have thought.

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He is the One who shapes you in the wombs as He wills. The Almighty essence is described in the verse and through the immediate evidence that is found on

, and above all, the image is a human form, whatever His will deems necessary, white, black, well-built, ugly. In the three darknesses: the darkness of the belly, the darkness of the womb, and the darkness of the placenta (i.e., the child-bearing one), He paints the human form with that freshness and beauty with His perfect power and eternal knowledge. After it is completed, according to the wise, from the active intellect and through the tongue of the news, He pours out the human soul in a manner befitting the capacity of the fetus. In view of the nobility of that soul that has been poured out from the source of absolute bounty, He attributes the human soul to Himself and praises Himself as the "Best of Creators," although He does not boast about the great creation of the world of angels and spiritual beings, the creation of the earth and the heavens, and the world of the kingdom and the kingdom, and He does not attribute the creation of any of the greatest creatures, from the first intellect and the supreme spirit to the last level of souls and spirits, and He attributes the human soul to Himself and honors it by "breathing into it from My spirit." There is no god but He, the Almighty, the Wise, the Divine Creator, except the Identity and Truth, who is invisible from sight, the Dominant and Sovereign over all beings, the Wise and Righteous One, who, through His perfect power, through His wisdom and order of creation, shapes in the wombs whatever form His eternal will and eternal grace has decreed for the good of society in the world of judgment. "There is no turning back for His decrees, nor is there any planning for His wisdom," He has

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placed everything in its place.
He it is Who has sent down to you the Book, from which are verses of judgment, which are the mother of the Book. That is the Almighty, the Wise. It is He who has sent down to you the Quran and the Criterion, and in it are verses, some of which are firm and some are ambiguous. Perhaps the meaning of the firm verses of the Quran is those verses in which the hand of interpretation and interpretation and carrying beyond the apparent meaning is short, so much so that it is so obvious and clear, and so firm, firm and solid that it cannot be tampered with in any way.

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And such verses are called "Umm al-Kitab" indicating that such verses are the essence of the Book and He has described them as "judgments" because they are firm, firm and stable, and the fact that it is called "Umm al-Kitab" perhaps refers to those verses that contain The laws and rulings of the affairs of Muslims are those that relate to the principles of religion and its branches, the permissible and the forbidden. And in short, those verses that contain the daily instructions for human action in accordance with the divine decree in reforming the affairs of livelihood and resurrection, without the addition of other verses of interpretation and interpretation or with the addition of the ruling of reason or narrations or other than these, are apparent from the verses themselves by mere observation and reflection, and otherwise.
In Majma' al-Bayan, in explaining the verse, after explaining the revelation of the Quran, it explains the quality and manner of its revelation, the Almighty's saying, "He is the One who revealed to you the Book," meaning the Quran, "It is among the verses that are decisive, they are the mother of the Book," meaning the origin of the Book, "and the last of the similar beliefs and sayings."

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1- A strong statement is one that is apparent from its appearance without any evidence to support it and without anything that indicates its meaning, and the intention is clear in terms of clarity of meaning, such as the Almighty's saying, "Indeed, Allah does not wrong people in the slightest, nor does He wrong them by the weight of an atom" and the like, among those things that do not require any evidence to understand their meaning. And the similar is something whose meaning is not clear from its appearance unless it is accompanied by a proof that indicates its meaning, because its appearance is ambiguous, such as the Almighty's saying, "And Allah led him astray with knowledge," and that the misguidance is other than misguidance in His saying, "And the Samaritan led them astray," because misleading a Samaritan is bad and misleading God is good. This is the meaning of the statement of Mujahid, who said, "A solid is something whose meanings are not ambiguous, and the similar is something whose meanings are ambiguous, and it is not except that mistakes occur in religious matters, such as monotheism

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And the negation of similitude and jur. Do you not see the Almighty's saying, "Then he rose up on the Throne," which in the literal sense is probably like standing up and sitting on a throne - or that it means force and domination, and the first meaning (i.e., meaning (literally) is not permissible for God Almighty. 2- The verses that are authentic are abrogated, and the verses that are mutashabih are abrogated [Ibn Abbas]. 3- The verses that are authentic are those in which there is no possibility of interpretation except in one aspect, and the mutashabih are those in which two or more aspects give the possibility of interpretation. [Muhammad ibn Ja'far ibn al-Zubairi and Abi Ali al-Jaba'i] 4-

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The strong is that its words are not repeated, and the mutashabih is that its words are repeated, such as the story of Moses and others. [Ibn Zaid] 5- The strong is that its interpretation is clear, and the mutashabih is that its interpretation is not clear, such as the rising of the Hour. [Jabir ibn Abdullah] And the fact that "Umm al-Kitab" is said in the singular, not the plural, and "Ummah al-Kitab" is said in two ways: 1- It is in response, such as when it is said what is the Umm al-Kitab, and in response, it is said, "This is the Umm al-Kitab," such as when it is said who is like Zaid, or when it is said, "We are like Zaid." 2- The verses are the essence of the Book, and it is not the case that every firm verse is the mother of the Book and its essence, because the "mother of the Book" is the current channel of a single principle in expression and wisdom. And the Almighty's saying, "And We made the son of Mary and his mother a sign," is similar to it. He did not say "ayateen" because their status is the same in that He brought Jesus without a man between them. So there was no sign for Mary except for Jesus, and there was no sign for Jesus except for Mary. And if He wanted to consider each of them as a sign, He would have said "ayateen." [End] In some interpretations, he has quoted more than fifteen statements from the commentators in the meaning of the words "strong" and "similar" and has introduced errors in each of them. If we were to explain the statements and errors made about them, it would be a long story, adding so many

does not seem to be of any use. When we look at the beginning of Surah Hud, "Ar-R is a book whose verses are wise" and in Surah Az-Zumar, verse 24, "A book whose verses are similar to each other" and here he said, "He is the One who has revealed to you the Book, from which are verses that are wise, they are the mother

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of the Book and other similar verses" in that two verses of the Quran are strong and The first verse of Surah Hud refers to the fact that the verses of the Quran are completely firm and definite, and are real and fixed, and the hand of possession in them is short. "And in a similar way" in Surah Az-Zumar, and here it seems to be an exception to the firm ones, that is, the verses of the Quran are completely firm and their indication of the meaning of the intention is clear and obvious, and they are described with the Book. Some verses, even though they are firm and fixed in their meaning, but like common words, have several possible meanings, which must be found in conjunction with other verses or evidence and assigned to the meaning of the intention. And it is also one of the symbols of the verses of the Quran and perhaps one of the secrets that is a test and examination of the believer from the hypocrite, as it is said in this same verse: As for those in whose hearts there is deviation, they follow what is similar to it, seeking sedition. The difference between the hypocrite and the believer is because the verse of guidance is that the verses of the Mutashabihat are those that give several possible meanings, and those in whose hearts there is deviation and distortion and are anxious in their opinions and beliefs cling to the verses of the Mutashabihat for their vile deeds, to relieve their self-anxiety, to satisfy their souls, and to prevent the objections of others, so that they may carry out their self-indulgent inclinations in corruption. And their actions themselves are clear evidence that such people do not cling to the verses at all to understand them and act according to them, but rather their intention is deceit and deception, and they want their actions to be bad. They conform themselves to the verses, cover up corruption, and sow discord among Muslims.

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And seeking to interpret the verses of the Mutashabihat, that is, those verses that are similar in words or in their apparent meanings, they take what is in accordance with their purpose and intention without considering other verses that are similar in meaning, and they deceive people. And none knows the interpretation of it except Allah and those firmly established in knowledge. It is clear from the verse that none knows the interpretation of the Mutashabihat except Allah and those firmly established in knowledge. The verse is translated as “and what He knows.”

They say, "We believe in it, each from our Lord." [Question - What does interpretation mean and who are the firmest in knowledge?] In the meaning of the verse, "But as for those in whose hearts is error," it is said about those who have deviated from the path of truth and turned to falsehood. It is said, "The sun has turned from the liver of the sky," and the Almighty's saying, "So when they turned away, Allah turned their hearts." These are those in whose hearts is error, who are inclined to turn away, always resorting to similes and interpreting the verses of the Quran according to their own opinion and taste, according to their own intention, meaning deviating from the apparent meaning of the word to the hidden meaning.

And the commentators regarding the revelation of the verse have said that the verse was revealed regarding the Jews, and it has been narrated from Ibn Abbas that the Mutashabihat is that it was revealed regarding the Jews in the letters of the alphabet. They said that Ka’b Ashraf and Hayy ibn Akhtab came with a group to the Messenger of Allah (peace and blessings of Allah be upon him and his family) and said, “We have come to know that in the sentence that has been revealed to you, there is “alm” and if it is

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true, we know the duration of your kingdom, how long it will be and how long it will be, it will not be before seventy-one years, and that the interpretation is based on the calculation of the numbers: Alif is one, Lam is thirty, Mim is forty. The Messenger of Allah (peace and blessings of Allah be upon him) said, "More than what is already there." They said, "S" is ninety, so it will be one hundred and sixty-one years. They said, "Like what is already there." They said, "If it is added to him a lot, it will be two hundred and seventy-one."

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And that it has become doubtful to us, we do not know whether to take more or less, and we will not believe in you. That is, the Lord of the worlds sent down the verse about him: "He is the One who has revealed to you the Book, from it are verses of judgment. They are the mother of the Book and other similar things." That is, it became doubtful to the Jews when they compared the letters in the calculation of carrying. If someone asks what is the wisdom in the Mutashabihat - why are not all the verses of Muhkamat! The answer is that it is the privilege and dedication of the scholars to extract the exact meanings from the verses according to the standard of understanding, and in this sense they gain distinction from the general public and also become worthy of the reward of the hereafter because they are tormenting their own minds and thoughts in deducing them. And if all the Muhkamat were, you would not have needed to strain your eyes and strain your thoughts and you would not have obtained that reward. Another meaning is that when the wise reflect on the Mutashabihat and are unable to understand the meanings, they see their shortcomings and recognize their weakness, and they follow the path of true

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servitude, because servitude is recognizing one's own weakness and admitting one's own weakness. [Disclosure of Secrets] And those firmly established in knowledge say, "We believe in it, all from our Lord." And they are those whose hearts have been penetrated and penetrated, and they have been distinguished by the knowledge that is theirs. "Knowledge is a light that Allah throws upon the heart of whom He wills of His worshipers," and that divine gift with which He "exalts whom He wills and humiliates whom He wills for good." And those noble ones are those who have reached the level of submission and contentment in servitude, and do not speculate about the divine verses and religious laws, and they say, "We believe in what has come from our Lord, and we submit to the command of our Lord." These are the ones who have reached the level of servitude. There is a difference of opinion among the commentators as to whether the interpretations of the verses are firm and the interpretations are in accordance with Allah, meaning that no one knows the interpretation of the verses except Allah (and those who are firm in knowledge), and they know this and say, “We believe in everything from our Lord.”

of Majma’ al-Bayan states that the opinion of Ibn Abbas, Rabi’, Muhammad ibn Ja’far ibn Zubair, and the choice of Abu Muslim, and it is narrated from Abu Ja’far (peace be upon him) that he said, “The Messenger of Allah is the best of all the people who are firm in knowledge, for he knows what Allah has revealed to him in terms of interpretation and revelation, and Allah would not reveal to him anything that He did not make him knowledgeable in its interpretation, and the Prophet himself and the successors after him knew all of it.”

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And it is confirmed that the statement is that the companions and the followers agreed on the interpretation of the entire Quran and it has not been seen that they stopped at anything of it and did not interpret it with the excuse that it is ambiguous and should not be interpreted and no one knows it except God and Ibn Abbas said in the same verse in question, I am of those who are firmly established in knowledge.
And the other statement is that he is in (وَ الرسيخُونَ) and he is an appeal and according to the statement that no one knows the interpretation of the ambiguous except God, and it should be stopped from the Almighty's saying (وَ مَ يَالَمُ تَوِيلَهُ إِلَّا اللَّهَ) and began with (وَ الرسيخُونَ فِي العَلَمِ يَقُولونَ امنّا بِهِ) and the steadfast ones are the beginning and his news is (يُقُولونَ).
[And that the saying of Aisha, Urwa bin Zubair, Hasan, Malik, Ikhtiar Kasa'i, Fara' and Jubba'i is true.] And they have said that the staunch believers do not know the interpretation of the Mutashabih, but they believe in it, and based on the interpretation of the verse referring to the period of time, that is, the nation, the time of the Hour, the Hour, the end of the world, the time of the rising of the sun from the west, the descent of Jesus (peace be upon him), the emergence of the Antichrist, and the like of these are among the things that are stored in the knowledge of God.
And because ta'wil means interpreted, as in the saying of the Almighty (هَل يَنَزُرُونَ إِلّا تَوِيلَهُ يَمَ يَأَتِي تَوِيلُهُ) meaning (the promised) will come, and the saying of the Almighty (كُلٌّ مِن عِندِ رَبّنا) meaning it is firm and completely from our Lord (وَ مَذَخَدَّكَّرُ) meaning they do not ponder over the verses of God and do not interpret them firmly (إِلّا أُولُوا الأَلبّ) meaning except those endowed with intellect and intellect.
Qadi Mawardi said that God has described the entire Quran as being firm in the statement of the Almighty

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(The Book is the Book whose verses are wise) and also described it all as being similar in the statement of the Almighty (Allah has sent down the best Hadith as a Book that is similar). So the meaning of the rules of consistency means that its rules are firm and it is forbidden because its rules and meanings are free from defects and objections. So the entire Quran is firm in that it is firm.

And his statement (similar) means that it resembles one another in goodness, truthfulness, reward, and distance from defects and contradictions, and it is all similar in this way. [End] It is narrated from Tafsir al-Ayyashi from Abu Basir from Imam al-Sadiq (a.s.) that he said: "Whoever interprets the Quran according to his own opinion, if it is in accordance with the truth, he will have no reward, and if it is wrong, he will be far from the mercy of God, for he will be far from heaven."

Again, in the same Tafsir, it is narrated from Yaqub ibn Yazid from Yasir from Imam al-Rida (a.s.) that he said: "Expressing an opinion on the Book of God is disbelief."

And it is narrated from Tafsir al-Safi that the Prophet (s.a.w.s.) said: "Whoever interprets the Quran for himself, his abode will be the Fire of Hell."

The author of Tafsir al-Mizan, in justifying the hadith, said that the Holy Prophet (peace and blessings of Allah be upon him and his family) said: "Whoever interprets the Quran according to his own opinion means a belief that is reached through ijtihad for a person. Sometimes, they say opinion based on whim or, as the saying goes, a scale of approval." However, since the word "opinion" has been added to his statement, it is clear that he did not prohibit absolute ijtihad in interpreting the Quran, in order to

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necessarily contradict the words of the Akhbaris who say that when interpreting verses, one should be content only with the narrations that have come down from the Ahl al-Bayt (peace be upon them) in that field and to set aside the efforts of reason and other things. How can we accept the words of the Akhbaris in this regard, even though in many verses of the Quran it is introduced as being in clear and lucid Arabic and he has ordered to think and reflect on it, and also the Ahl al-Bayt (peace be upon them) have ordered Muslims in many

narrations
to refer to the Quran and to verify the authenticity and soundness of narrations. By presenting the Holy Quran, make a distinction. It is clear that the addition and attachment that has been applied in the ruling itself conveys that the forbidden matter is that the interpreter should assume an independent aspect in the field of interpretation and be content only with the means used to distinguish Arabic words. Indeed, it is a common practice among human beings that whenever they hear a word from anyone and any speaker, they immediately apply the usual rules that they have for understanding the meaning and intent of the word and quickly draw a conclusion and say that the word has intended such a thing. As far as the explanation is concerned, as mentioned in the previous discussions, the verses of the Holy Quran, while their words are separate and distinct from each other, are a connected word, and some of its verses provide explanations for others, as it has been narrated from the Commander of the Faithful (peace be upon him) that he said that some verses explain the meaning of some others and testify to their meaning. Therefore, the method that is common among human beings in determining the meaning of a speaker cannot be applied here, namely, taking a verse and

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trying to obtain the meaning by applying the prescribed rules stated in the relevant sciences. Rather, the only correct way to understand the word of God is to consider all the relevant verses in each issue and use its meaning with the special effort that is applied in pondering all of them. If the same issue is from the holy verse: "Why should they not ponder over the Quran, and if it were from other than Allah, they would have found it." In it there is much disagreement," An-Nisa verse 82.
The conclusion was reached that the interpretation of the interpretation is the same way of interpretation that is prohibited, which is that the interpreter wants to examine the divine word by applying the established and customary rules in the same way that he examines the words of others.

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As far as the summary of the speech is concerned, the subject that is prohibited is the independence of the interpreter in interpreting the Quran and relying on himself without referring to anyone else, and the necessity of the prohibition is that the interpreter must seek help from someone else and refer to it - and it is clear that that other must be either the divine book or the Sunnah, now we say, but it is not the Sunnah because, as we have mentioned, The Muslim Sunnah itself has been ordered to refer to the Quran, and the order has been issued to present the Sunnah, that is, the news and hadiths, with the Quran, so that by that means they can determine its authenticity and invalidity by matching or contradicting the Quran, since it is clear that it is not necessarily the Noble Quran itself, meaning that the interpreter must interpret it with the Quran itself and achieve its original purpose through the Quran itself, which was to interpret it in a way that is acquittal and a point of prohibition. [End] After that, he quotes from the

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interpretation of Ayyashi that Imam Sadiq [a.s.] said that the Quran has a firm and a mixed version, believe in its firmness and act upon it, but believe in its mixed version and do not act upon it, and that it is God's saying that those whose hearts have turned away from the truth only follow the mixed versions in order to mislead people and to interpret the Quran with their own imagination, even though no one knows its interpretation except God, but those who are firmly established in knowledge say, "We believe that it is all from God," and they are firmly established in the knowledge of the family of Muhammad, may God bless him and his family.
And in the book of Kafi, it is narrated from Imam Baqir (a.s.) that he said in a hadith that the abrogated ones are from the mutashabihat.
And in the book of Uyun, it is narrated from Imam Reza (a.s.) that he said: “Whoever rejects the mutashabihat of the Quran with its firmness has walked on the straight path.” Then he said: “There are mutashabihats in our narrations like the mutashabihat of the Quran, so refer to the mutashabihat with its firmness and do not follow them without referring to them, for you will go astray. ” And from Kafi, it is narrated from Hisham ibn Hakam that Musa ibn Ja’far (a.s.) said to me,

The hadith said, as far as he said, O Hisham, God tells us about a group of righteous people: They said, "Our Lord, do not let our hearts deviate after You have guided us, and grant us mercy from Yourself, for You are the One Who bestows mercy." These are the ones who know that hearts may deviate after guidance and return to blindness. Indeed, no one will fear God until he gains wisdom from Him, and his heart will not be established with a

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firm knowledge that sees its truth in his heart until he gains knowledge from Him.
No one has such a rank except that his actions testify to the truth of his words and his secrets agree with his revelations, because God Almighty has made the hidden evidence of everything only its appearance.
That was the statement of the author of Tafsir al-Mizan, and he himself went ahead and introduced two problems into himself and then answered. First Objection - There is no doubt that the Quran was sent so that people could understand and use it, as the noble sentence “Indeed, We have sent down to you the Book for mankind” (Zumar 41) “This is a clear statement for mankind” (Aal-Imran 128) and the like make this matter clear. On the other hand, there is no doubt that the person who explained and explained it was the noble soul of the Messenger of Allah (peace and blessings of Allah be upon him and his family), as Allah the Almighty said in the noble verse “And We have sent down to you the Reminder so that you may make clear to mankind what We have sent down to them” (An-Nahl 44).
Yes, the Prophet (peace and blessings of Allah be upon him and his family) explained the Divine Book to the Companions, and the Tabi’een, i.e. those who came after the Companions, learned the same points, so that what was mostly It is clear from the hadiths and narrations that the Prophet (PBUH) has narrated that it is a prophetic statement and that the text of the Quran cannot be exceeded. And the parts that they discussed without any chain of transmission to the Prophet (PBUH) are not as authentic as the hadiths, but since we know that they are matters that were either used from the prophetic words or from the taste that the teachings of the Islamic school showed them.
How is it possible that something could have been hidden from

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them, even though they were people of the language of the 28th century and were completely curious about Arabic literature and made immense efforts to obtain the truths of the Quran from the source of the message? If someone looks at the pages of history and studies the stories of the efforts of the men of religion in that area, they will come to the truth of our words. From here it becomes clear that deviating from their way and method and abandoning their good tradition, that is, interpreting a verse of the Quranic verses other than their sayings and opinions, is an innovation, and silence about the parts that they were silent about is a must. Yes, what they have narrated is sufficient for a person who has the will to understand the divine book, because as Suyuti said, the number of hadiths that have been narrated in the interpretation of the Quran from the Prophet (peace and blessings of Allah be upon him), his family, his companions, and his followers reaches seventeen thousand. How is it possible that a large number of hadiths does not make us self-sufficient and free from need for anything other than ourselves?

[Answer] It was mentioned earlier that the noble verses that call people in general, both unbelievers and believers, and those who were in the era of the revelation of the Divine Book and those who came later, to reason and ponder in the Quran, especially the verse "Will they not ponder the Quran? If it were from other than Allah, they would have found in it many differences" clearly indicate that Quranic knowledge can be obtained through discussion and curiosity in its noble verses and by that means the differences that are seen at first glance between some verses and others can be resolved, because the noble verse "Will they not ponder the Quran" is in a position of challenge to the end and wants to prove

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the authenticity of the Divine Book despite the absence of differences in it. Prove that it makes no sense to defer understanding the meanings of the Quran to the understanding of the companions and followers.
Rather, it is not possible to refer the understanding of its meanings to the statements of the Prophet [PBUH] in such a position because the words of the Messenger of Allah [PBUH] in such a context or words that agree and are in accordance with the

appearance
of the divine book or contradict it, it is clear that in case of agreement there is no need for it because the party itself understands the same meaning after deliberation and discussion and in case of disagreement there is no challenge to the position and he cannot present an argument against the opponent.
Yes, when it comes to explaining and detailing secondary rulings, there is no other option than to use the statements of the Prophet (PBUH). The Holy Quran itself has referred such matters to the explanations of the Holy Prophet (PBUH). The Holy Verse "What the Messenger gives you, take it, and what he forbids you from, abstain from it" Surah Hashr, verse 70, and what it means, are related to this section. Likewise, the sections that deal with stories and tales or the details of the Resurrection are also related to the statements of the Prophet (PBUH).
In summary, it is clear from the above statements that the status of the Messenger of Allah (PBUH) in such a position is solely in the aspect of teaching and education, it is just a guide through which the knowledgeable teacher guides and leads the mind of the student and learner to understand what was burdensome to him - because the greatest work that teaching and learning does is to facilitate the path of education and bring it closer to it, not for

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the teacher to create a path or create a subject that did not exist for the student.
The second problem that the respected person himself objected to and said:
It is true that the Holy Prophet (peace and blessings of Allah be upon him and his family) said in his last sermon that he delivered: I am leaving two precious things among you, one of which is greater than the other: the greater is the Book of Allah and the lesser is my progeny and Ahlul Bayt. If you heed my advice regarding those two and hold fast to both of them, you will never go astray. This statement has been narrated by both Sunnis and Shiites in a mutawatir manner from a large number of the companions of the Prophet (peace and blessings of Allah be upon him). Scholars of the hadith have brought their number to

thirty-five companions. And in some narrations it is said that the Messenger (peace and blessings of Allah be upon him) said that the two will never separate until they enter the Pool of Kauthar with me.
This is because the hadith clearly indicates the authenticity of the saying of the Ahlul Bayt that only what has come from them regarding the interpretation of the Quran is obligatory to follow, meaning that one should be content with the same amount, otherwise a division and separation will have occurred between the Quran and the Ahlul Bayt and we have committed a divine prohibition.
The answer to the objection is as follows: We say that what we mentioned earlier about the meaning of the followers of the Prophet [PBUH], here we are saying exactly about the followers of the Ahl al-Bayt. It is clear that the noble hadith does not intend

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to invalidate the apparent authority of the noble verses of the Quran and only assigns authority to the apparent statements of the Ahl al-Bayt. How can it mean that it has an imaginary meaning, even though the Holy Prophet (PBUH) himself said that the Quran and the Ahl al-Bayt are inseparable and has established the authority for both of them, and the meaning of the authority for both of them is that the Quran is necessary for followers in indicating the meanings and discovering the divine knowledge, and the progeny have a complete role in guiding people in its correct way and guiding them according to the purposes and objectives of the divine book until the end of his words. Yes, the statements of the learned commentator are completely correct, but in that he generally does not consider the Sunnah, i.e., reports and hadiths, to be valid in interpreting verses, because the infallibles (a.s.) themselves have ordered the Muslims to present the Sunnah, i.e., reports and hadiths, to the Quran, so that by this means you can determine its correctness and incorrectness in accordance with and against the Quran, as was said in response to the second objection.
The fact that the matter is generally as the commentator stated, which on the surface seems to be the case, that reports and hadiths are not valid by themselves without presenting them with the Quran, is not correct.

How can authentic and reliable hadiths be considered unreliable without comparing them with the verses of the Quran, when the consensus of the Imamiyyah is that the pure Imams, peace be upon them, are the interpreters and explainers of the Quran, especially since the meaning of the words of the pure Imams is that they are firm in knowledge. When they have knowledge of

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the similarities in the text of the Quran, how can we say that the reliable reports that were issued before them in the interpretation should not be taken into account? If so, what is the difference between the words of the infallible and others, even though one of the four documents prescribed in the principles of jurisprudence for deducing rulings is the Sunnah, which has been raised by all Shiite and Sunni jurists? If the Sunnah was not an independent document, how could they consider the argument from the reports in the principles of jurisprudence to be reliable and act according to it, when its people know that when they object to a ruling from the Quran that is contrary to the authentic text that is without any objections, they act according to the hadith, not according to the Quran, but according to the generalities of the Quran. They give special attention to hadith. And where the infallibles themselves, peace be upon them, have allowed you to present hadiths with the Quran, it is in the case of a conflict between a few hadiths, not in general, as is clear from the outward expression of the interpreter.
Yes, interpretation is permissible where the verse is not one of the firm and clear and needs interpretation and interpretation. In such a case, one should refer to the Quran itself or the authentic text. Interpretation is not permissible.
What seems to be the objections that have been raised against the statements of the respected commentator are very appropriate and timely, and the answers that have been given, although very solid and initially seem correct, are objectionable in several ways:
1- There is a contradiction in his statement because in response to the objection that the Holy Prophet (PBUH) said at the end of his life, "I am leaving you and I will leave two great things between you

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:
the word of Allah and my progeny" and that the two will never be separated until the end, the Quran says in indicating the meaning of "obligatory to be followed" and "progeny" has a complete role in guiding people to that meaning and purposes of the Divine Book.
Are those who, in determining the contradictions of the Quran, adhere to the authentic sayings and hadiths that have come down from the progeny, anything other than that they want to guide them in the right way in understanding the verses so that after being guided by them, they will come to know the intentions of God Almighty?
And also, since he said yes, regarding the explanation and elaboration of subsidiary rulings, stories, and some of the characteristics of the resurrection, there is no choice but to use the statements of the Prophet (peace be upon him and his family), and the statement that the status of the Messenger of Allah (peace be upon him and his family) in such a position is only an aspect of education and training, it is just a guide by which a knowledgeable teacher guides and leads the mind of the student for something that was difficult for him, it is clear from the statements that he admits that in understanding the parallels of the Quran, one must be guided by the divine intention from the infallibles before him, and without their guidance, a person may go astray, and that the statement is in line with the essence of the matter, which we said earlier, the noble verses in general, from the disbelievers and believers, and those that existed during the time of the Messenger of Allah (peace be upon him and his family) or those that emerged after, are called upon to reason and ponder in the Quran, and he stuck to the verse “Will they not ponder the Quran” until the end, and he said that the meaning of

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the noble verses can be understood by discussion. And curiosity gained - in that it makes no sense to defer understanding the meanings of the Quran to the understanding of the companions and followers, but rather, in such a position, understanding its meanings cannot be referred to the statements of the Prophet (peace be upon him and his family) because the words of the Messenger of Allah (peace be upon him and his family) either agree and are in accordance with the appearance of the divine book or contradict it. In case of agreement, there is no need for it because the party itself understands the same meaning after reflection and discussion, and in case of opposition, it is not compatible with the position of challenge and no argument can be presented against the opponent.

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Does the statement not seem contradictory, in one place he generally cites the verse "Will they not reflect on the Quran etc." Finally, he insists and says that in understanding the Quran, reflection and curiosity are sufficient, neither the interpretation of the commentators is necessary, nor the sayings of the Messenger (peace be upon him and his family) nor the narrations of the infallibles are necessary, and in one place he allocates the necessity of the statements of the Messenger to the branches and Stories and characteristics of the resurrection If the statement of the Prophet [PBUH] is not valid in understanding the verses, it is not valid anywhere. And the problem that the Prophet's statement is either in agreement with the verses or in contradiction is also clearly present and possible in the branches. Therefore, in the branches, one should not refer to the hadiths and Sunnah. Whatever the person himself understood from the collection of verses is valid, and he also said what the Quran indicates and God

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Almighty willed in His word and explained and explained to the people, not that the Prophet [PBUH] said meanings and matters that cannot be understood from the Quran itself and the divine word. This is not at all the case. If a person examines the noble verse "A book whose verses have been explained in detail, an Arabic Quran for people who know" and the verse "This is a clear Arabic tongue" and the like from other verses, he will understand that the Quran is a book that contains detailed verses. It has been done and the Quran is completely sufficient in expressing its intentions to the extent that in its statements, all the commands that it has given regarding presenting narrations in the Quran and distinguishing between correct and incorrect ones are all evidence that all the matters narrated from the Prophet can be used from the divine book and the Quran.
Yes, if the words of the Quran are based on prophetic statements, then its invalidity is far from obvious.
If the latter statement is from the author of the commentary and not from the translator who translated it incorrectly, it is very unlikely because if it is substantiated in its place and in the meaning of the circle, it is said that whenever two objects are dependent on each other, and the other also has a dependence on it in the same way, then it is a false circle whose invalidity is necessary .

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In short, the invalidity of the circle is due to the fact that an object is dependent on itself.
Therefore, if it is said that the Quranic statements are dependent on the prophetic statements, is it true that the prophetic statements are also dependent on the Quranic statements until it is necessary for an object to be dependent on itself? In other words, the false

circle is the cessation of understanding the meaning of an object or understanding the existence of an object from understanding the meaning or existence of that object itself, and the invalidity of the circle is because it is necessary for an object to be both prior to itself and subsequent to itself in one way.
The result, to eliminate the necessity of the round, should be said that if there were no prophetic statements, there would be no explanation for the verses of the Quran at all. However, this is not the case. The Quran itself is an explanation, as the above verse, "A book that has explained its verses in detail," and also the Almighty's statement, "This is a clear Arabic tongue," clearly indicate that the Quran itself is an explanation. Apparently, no one denies that it has been interpreted and that it has been said that understanding the meanings of the Quran is only dependent on the understanding of the companions and followers, but rather that it is only referred to by the prophetic statements, so that it contradicts the verses that clearly indicate that the Quran itself is an explanation. Rather, it is necessary to go around the impossible.
Yes, the Quran itself is a statement in itself, but to a scholar it is obvious that the Quran was revealed for all human beings and for the guidance of mankind. However, since it is not possible for the general public to understand the statements of the Quran, if it were not for the statements of the Messenger and the infallible caliphs, whom the Holy Prophet [PBUH] placed in the ranks of the Quran in that famous hadith, “Apart from you are the ones who are heavy, the Book of Allah and my progeny,” how could the general public be able to use the statements of the Quran correctly? Rather, apart from the Messenger and the infallible Imams, no one can claim to know the entire Quran. According to some scholars, among all Muslims after the Messenger [PBUH],

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only Ali (PBUH) knew the entire Quran, including the abrogated and the abrogated, the general and the specific, the absolute and the limited, and the remaining characteristics. Each of the companions knew some of it.

Page: 35 The point is that the Quran itself, although a complete statement, needs the teaching and training of the Messenger and those who are firmly established in knowledge, and just as the respected commentator said in his statement, the status of the Messenger of Allah [PBUH] in such a position is only an aspect of teaching and training, it is just a guide through which a knowledgeable teacher guides and leads the mind of the student and learner to understand something that was difficult for him, not that the teacher creates a path or creates a topic that did not exist for the student until the end. Yes, people need the Messenger and the pure Imams (peace be upon them) in understanding the statements of the Quran, not that without the prophetic statements the Quran would not have an expression. If the Quranic verses did not have an expression in themselves, how would the Messenger express it? This is the expression of the Quran that must reach the people through the Messenger and those in authority, because the general public, but even the elite, are incapable of understanding all the characteristics of the Quran.

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The second objection that is raised against the respected commentator is that in his statements, he stated that the forbidden subject of interpretation is for the commentator to assume an independent aspect in the field of interpretation and to be content only with the means used to distinguish Arabic words, if the

method that is common among human beings is that whenever they hear a word from anyone and whatever it is, they immediately throw away the usual rules among themselves and conclude that the speaker intended to say such a thing. Answer: The matter is confused here. First, is the Quran not the divine book of Muslims? Should not all Muslims use the Quran? If we set aside the Arabic rules that are known to us and are used among scholars in understanding the Arabic language and use other rules that are unknown to us, we want to use verses, hadiths, and other than that.

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In the case that acting on customary rules is more valid than any other custom, as it is said in describing the Quran, “This is a clear Arabic language,” the verses must be made to conform to Arab custom. If it is otherwise, it is necessary that no Muslim can do so, even if he uses a literal translation of the Quran. Yes, this is the case with the verses of the Mutashabihat, not with the rulings, although in Mutashabihat the same words and rules are used in the Arabic language. Ultimately, since in Mutashabihat there are several possible meanings, the interpreter must adhere either to the rulings of the Quran or to the Sunnah in determining the meaning. Secondly, it is correct that the problem arises for someone who wants to interpret and interpret the Quran's parallels alone and independently, but for someone who, in the interpretation of the verses and finding the path to its purposes that is the subject of discussion, adheres to the verses of the Qur'an or to the Sunnah of the Prophet or to the authentic narrations that speak of the infallible ones, peace be upon them, based on the same customary rules that are in the hands of every nation and people, and not to

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another custom that does not reach its meaning.
In short, I would like to point out here that my intention is not to raise any objections or problems against the accomplished commentator.
I am too small to criticize the great scholars and criticize their words. Those who do not have much insight in understanding the verses of the Quran are afraid that their statements may lead them to lose their minds and exceed their limits, and they may be deceived by the delusion of the soul in interpreting and interpreting the words of Allah. They may think that as soon as they learn a certain amount of Arabic rules, they can interpret and interpret the verses of the Mutashabihat according to their own taste and preferences without adhering to the news of the Infallibles, peace be upon them, and they may become addicted to interpretations that are forbidden to them.
Indeed, the claims that no one except the Infallible can understand all the verses are from the Muhkamat.

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And the Mutashabihat, although it is stated in the Mutashabihat, “And none knows its interpretation except Allah,” and the apparent meaning of the verse seems to indicate that God Almighty has reserved the knowledge of the Mutashabihat for Himself, which even His Messenger does not understand. If we generalize and say that it also includes the infallibles, peace be upon them, then how is it possible for anyone other than the infallibles and those who are firmly established in knowledge and have confirmation from Allah, without adhering to the hadiths, narrations, and the words of the commentators who witnessed the matter during the time of the Messenger of Allah, peace be upon him and his family, to understand the real meanings of the verses,

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and how can they understand all the characteristics, from combining the verses, discussing and being curious about all their characteristics, from memorizing all the verses firstly, and their literal meaning secondly, and recognizing and distinguishing between their abrogated and abrogated thirdly, and also understanding the general and the specific, the absolute and the limited, and also becoming the first to know about the Mutashabihat? It is very unlikely that what is possible in the verse and that it is assigned the meaning that was intended by God, and that is through manifestation and certainty, not suspicion, approval, and the like, so that interpretation is not necessary, as the respected commentator claims. However, although we do not deny the possibility of this, the grace and mercy of God towards a righteous believer are great. Indeed, He glorifies the sincere believer who, as a result of submitting to the will of God, the Messenger, and the people of infallibility from among His pure descendants, peace be upon them, the light of knowledge shines in his heart from the doubt of guardianship. After acquiring knowledge from those noble ones, he attacks some of the secrets of the Quran without any suspicion or suspicion of knowledge in his heart, and some truths are revealed to him, and he makes use of some of the wonders of the Quran and deduces its wonders. Because God's generosity is universal, it is bestowed upon some and not upon others. Ultimately, He wants a sound heart and a pure heart without any blemish, so that he may become worthy of the manifestations of the light of knowledge and understanding. And whoever is like this can be counted among those firmly established in knowledge, because the news and verses indicate that the Quran is a vast field for those with understanding and a high place. God Almighty said, "Will they not then ponder over the Quran or over the

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hearts?" Its closures" and also the statement on page 38:
"And We have sent down to you the Book, a clear explanation of everything" and in another place "For the knowledge of those who deduce it." As it seems that the verses clearly indicate that it is necessary for its people, that is, the knowledgeable scholars, those who have insight and insight into the sciences of the Quran, to ponder over the verses and derive knowledge and understanding from them.
And perhaps the prohibition of interpreting the acquitted is due to one of two reasons: one is that the interpreter interprets and interprets the similar things according to his own desires and desires, as it is said: "But as for those in whose hearts is error, they follow what resembles it, etc."
And the other is that the interpreter, under the guise of being an Arab and with the approval of reason, rushes into interpreting without being curious about the characteristics of what is valid in the interpretation, such as omissions, omissions, introductions, determinations, ambiguous words, general, specific, absolute, limited, and other than these, such as abrogated and abrogated, then such a person is certainly not protected from error and mistake, and interpretation becomes necessary.
In Safi's commentary, it is narrated by Ayyashi with a chain of narrators from Jabir who said: I asked Abu Ja'far (peace be upon him) about the interpretation of the Quran. He answered me. I asked him again the second time. His Holiness gave me a different answer than the first one he had given the day before. I said: "May I be your ransom." He gave me a different answer than the one you gave the day before. He said: "O Jabir, the Quran is internal and external, and the internal is internal and the external is

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external. O Jabir, there is nothing further in the minds of men from the interpretation of the Quran. Indeed, there is a verse whose beginning is in something and its end is in something else, and it is a connected word that is used in various ways. " It is also narrated from Amir al-Mu'minin (peace be upon him) that he said: "There is no verse of the Quran except that it has four meanings: external, internal, definite, and definite. The external is the recitation of the verses, the internal is the understanding of the meanings, the definiteness of the rulings of the lawful and unlawful, and the definiteness of what God intends for the servant."

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It is narrated from Imam Sadiq (a.s.) that he said : “The Book of Allah is based on four things: expressions, hints, subtleties and facts.” Expressions are for the common people, hints are for the privileged, subtleties are for the saints, and facts are for the prophets.

In short, our purpose in the discussion we have made regarding the interpretation of the Mutashabihat is to remind us of two things: First, as has been said, it is possible that those who do not have much insight in understanding the verses, because it is in human nature to love superiority and superiority, may be arrogant about the words of some respected commentators and think that as soon as they are familiar with the rules of Arabic and have been able to understand the verses of the Muhkamat to some extent, they have the right to express their opinions on the Mutashabihat based on the rules of Arabic and collecting a few verses, and to abandon the Imams of the religion, and to think that as a result of discussion and curiosity, anyone can become aware of all the

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secrets and meanings of the verses without clinging to the infallibles (a.s.), and as a result, they will be affected by interpreting the verses in a way that is forbidden to them. And the other is the lack of guardianship and the belief that after the Messenger [PBUH], an Imam is required to understand the Quran and to explain its interpretation and interpretation, as it has been reported in authentic hadiths that those who opposed the Messenger (PBUH) in the matter of the caliphate said, "We have enough of the Book of Allah," meaning that the Book of Allah, the Quran, is sufficient for us in our religion and we do not need a prescribed Imam.
Although, according to the Imamiyyah scholars, one of the arguments they have put forward in the discussion of proving the Imamate is that since the Quran requires an interpreter and a commentator, and it is not possible for anyone other than the infallible and prescribed Imam to be familiar with all the verses of the Quran from the definite and contradictory points, then according to the ruling of reason, a prescribed Imam is required after the Messenger.
The late Faiz Kashani, may God have mercy on him, in some of the introductions to Safi's interpretation, after explaining the hadiths that have been narrated regarding the interpretation of the mutashabihat and its prohibition, has an interesting statement on

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which I will translate here for the sake of clarity:
He says: I say that the investigation of a statement in the mutashabihat and its interpretation requires that we bring a detailed, rational discourse and open a door of knowledge that will open a thousand doors of knowledge for its people.
So I say, "And by God's grace, for every meaning there is a truth

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and a spirit, and it has a form and a mold, and for one truth sometimes there are multiple forms and molds, and indeed, words have been created for truths and spirits, and it is for their existence that they are cast into the mold of words, and the truth of the word "al-faat" is used in truths and spirits for the unity that exists between words and truths.
For example, the word pen was coined for the instrument of engraving images on tablets, without the pen being considered to be made of wood, iron, or anything else. Rather, there is no corporeality in it, nor is the engraving tangible or intelligible, nor is the tablet on which the engraving is made paper or wood, but rather the mere fact that it is an instrument for engraving, and this is the only reality of the tablet and its spirit. So if there is something by which knowledge is written on the tablet of the hearts, then it is fitting that it be the creation of the pen, as God Almighty said, “He taught by the pen, He taught man that which he did not know.” Rather, it is his true pen, because it is only the spirit of the pen and the reality of the pen, without anything with it that is outside the pen. Similarly, the measure was coined to measure the quantities and weights of things, and it has a single meaning, the truth and spirit of the measure, and for it there are different forms and different forms, some physical and some spiritual, as in the case of masses and weights, such as the shroud, the cup, and the What is like these, and the measure is said to be that by which times and heights are measured, such as the astrolabe, and that by which lines and circles are measured, such as the ruler, and that by which verticals are measured, such as the plumb line, and that

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which lines are measured, such as the ruler, and that by which

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poetry is measured, such as the prosody, and that by which philosophy is measured, such as logic, and that by which certain evidences are measured, such as the senses and imagination, and that by which sciences and actions are measured, which is the measure of the Day of Judgment, and that by which the whole is measured, which is the perfect intellect, and other than that, of the measures.

And in general, the measure of every thing is determined by its kind, and the word measure in each of them is based on the limit and reality of its existence in it, and in this way every word and meaning is compared.

And when you have found your way to the spirits, you become spiritual, and the doors of the kingdom are opened for you, and you become a companion for the company of the Most High, and they are good companions. So there is nothing in the world of sense and the world of testimony except that for him in the world of the kingdom is an example and form of a spiritual matter, and that is his abstract soul and his pure truth. The minds of the majority of people are in reality examples in relation to the minds of the prophets and saints. So it is not for the prophets and saints to speak to them except by means of parables, because they are ordered to speak to people according to their minds, and the extent of their minds in sleep and the sleeping person, or the relation to this origin, is often not revealed to them, except as if a person who learns wisdom, apart from his family, sees in a dream that his door and jewels are hanging, and like a person who says the call to prayer before dawn in the month of Ramadan, sees in a dream that people's mouths and vaginas are sealed, and the like, because it is an analogy, and the secret of that secret love is between the spirits.

It is available "Al-Nanas Niyam Aza Matwa Entabhwa"

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That is, people sleep when they die, and then they become knowledgeable about the truths of what they have heard in parables, and they know the souls and their reality, and they understand with their intellect that those parables were the surface of the truths. “Allah, the Exalted, said: ‘He sent down water from the sky, and it filled valleys according to their capacity, so the flood could bear the foam of the rabbi.’” So, knowledge was given as a parable on

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, and He made their hearts like a valley and filled them with misguidance. At the end of the verse, He warned them by saying: “Thus does Allah strike parables.” So, whatever your understanding cannot comprehend, the Quran brings parables and makes them suggest to you, so that you may study it in your dream in the preserved tablet until it becomes a parable for you. It is appropriate that it is in need of interpretation. Therefore, the interpretation of the current verses is the channel for interpreting dreams, and the interpreter goes around the surface, and since he must deal with people according to their intellects and their status, Speak.

Therefore, whoever wants to address all people, it is obligatory and necessary for him to have a share of the whole, because the superficial layers of the visible do not understand except the superficial meanings, just as the human layer and what is in the surface and skin of his body do not reach except the layer of meanings that are recorded in the cover and cover of literacy and the forms of words, but the spirit of the meanings, the secret and the truth of it are not understood except by those who have intellect, and they are the ones who are firmly established in knowledge. It was for this reason that the Prophet, may God’s

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prayers and peace be upon him and his family, said in a supplication for some of his companions, "O Allah, make him a jurist in the religion and teach him the interpretation of the law."
For each of the steadfast, there is a share and a share, whether small or large, and a taste, incomplete or complete, and there are degrees for them in the advancement of the stages of degrees and in delving into them and their secrets and lights. However, reaching their highest and reaching the highest degrees is not a desire for anyone, even if the seas were ink for their description and the trees were pens. The Almighty says, "If the sea were a pen for their description, the Almighty says, "If the sea were a pen for their description, the Prophet, may God's prayers and peace be upon him and his family The words of Rabi lanfed the sea before the words of Rabi and Lu Jeena are like Madadah. And from what has been said, the reason for the differences in the verses and the reports that have been included in the principles of religion is that the addressee is a scattered group of people with different minds. It is necessary that the speech be spoken according to the understanding and position of each of the addressees. Therefore, the whole is correct, and in terms of reality, there is no difference or metaphor in it at all and it is appropriate here. The famous example

is the blind man and the elephant. On this account, a person who does not understand anything from the mutashabih, because if he carries it out, it contradicts the correct principles of religion and the certain true beliefs. Therefore, it is necessary for such a person to be concise in terms of words and not reveal anything from himself and entrust the knowledge of it to God and those who are

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firmly established in knowledge. Then he waits for the breeze of God's mercy and is exposed to the divine breaths that in the future a command from Him will be revealed to him. "So that God, the Exalted, may bring about a matter that was already in progress." Indeed, God, the Exalted, will bring about a group that They interpret similes without knowledge and condemned them by saying, "But those who are in their hearts are vultures, so our similes are similar to me. There is no interpretation except Allah and the righteous in knowledge. [End]

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[Surah Al-Imran (3): verses 8 to 14]

Hint

Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower. (8) Our Lord, indeed, You will gather the people for a Day about which there is no doubt. Indeed, Allah does not fail in His promise. (9) Indeed, those who disbelieve - never will their wealth or their children avail them against Allah at all. And those are the fuel of the Fire. (10) Like the way of the people of Pharaoh and those before them. They denied Our signs, so God seized them for their sins, and God is severe in punishment. (11) Say to those who disbelieve, “You will be defeated and gathered together.” To Hell, and evil is the resting place. (12) Indeed, it is a sign for you in two groups that meet, one group fighting in the way of God and the other. They see them as infidels as they see with the eyes, and God supports with His victory whom He wills. Indeed, in This is a lesson for those of insight. (13) Adorned for people is the love of desires - of women and

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children and heaped-up heaps of gold and silver and branded horses and livestock and tilth. Such is the enjoyment of worldly life, and Allah has with Him the best destination. (14)

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[Translation]

Our Lord, do not let our hearts deviate after You have guided us, and grant us mercy from Yourself. Indeed, You are the Most Forgiving. [8]
Our Lord, You will gather the people on a Day about which there is no doubt. Indeed, Allah will never fail in His promise. [9]
Indeed, those who disbelieve will not be able to ward off Allah in anything, neither their wealth nor their children. And those are the people of Hell. [10]
Like the people of Pharaoh and those before them, who denied Our signs, so Allah seized them for their sins. And Allah is severe in punishment. [11]
Say to those who disbelieve, "Soon you will be defeated in this world and gathered towards Hell. And the Fire will be an evil abode for you." [12]
Indeed, there is a sign for you in the two groups that met. (They were together) A group fought in the way of Allah and another group disbelieved, while they saw the believers with their own eyes twice as many as they were. And Allah helps whom He wills. Indeed, in this is a lesson for those with vision. [13]
Beautified for people is the love of lusts from women and children, and the wealth they have accumulated in gold and silver and horses, and the four corners and the fields (i.e. agricultural lands) - all this is the capital of the life of this world, and to Allah is the good return. [14]

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(Explanation of verses)

Our Lord, do not let our hearts deviate from the path of truth, so that we interpret the verses in a way that is not pleasing to You. It is narrated from the Prophet (peace and blessings of Allah be upon him and his family) that he said, "Our Lord, do not let our hearts deviate from the path of truth, so that we interpret the verses in a way that is not pleasing to You. " This means that the hearts of the children of Adam are between the two fingers of the Most Gracious Lord. If He wills, He will establish them on the truth, and if He wills, He will release them. " "After You have guided us with the truth and bestowed upon us with Your grace and made us successful in looking into Your verses and thereby finding a way to Your mercy and grace and the revelations of Your law that emanate from the truth and the source of Your goodness and enlightening our hearts and minds with Your life-giving, soul-giving words. Indeed, You are the One Who gives freely and without any intention. "Wahhab" is a term used for a sincere person who gives freely and without any intention. It is apparently part of the supplications of those firmly established in knowledge who say in prayer and thanksgiving, "O our Lord, bestow mercy upon us, for You give freely." Our Lord, You will gather mankind on a Day about which there is no doubt. Apparently, among the attributes and characteristics of the steadfast, which are mentioned on page 47 , is that they confess the appointed time and the Day of Resurrection, and as if they present their pure faith and the truth of their certainty, and say, "O Allah, You will gather mankind on a Day about which there is no doubt, and that is the Day of Resurrection when You will gather

TAFSIR MUSHAFATIMA (R.S) BY AYATOLLAH DR SYED IMAM NAQVI

the first and the last of creation together." God Almighty said in Surah Hud, verse 105, "A Day for mankind, and that is a Day witnessed." And in Surah An-Nisa, verse 89, "Allah, there is no god but He." "He will gather you together until the Day of Resurrection, there is no doubt about it." Indeed, Allah does not fail the appointed time. Indeed, Allah has promised, and His promise cannot be broken. "Eppointment" is a verb derived from "promise" like "meeqat" which is derived from "time." It seems that God Almighty introduces the steadfast with these characteristics from their own words, so that they can be recognized with these virtues and characteristics, so that we know that they are a group who submit to what has come from their Lord through His Messenger, and do not interpret and interpret the divine verses in their own ways and tastes, and say that everything has been revealed from our Lord. This is why such people are called "the leaders of the door." Another of their characteristics and introduction is that with that pure heart and true faith that they have, they ask their Lord in prayer to protect our hearts, lest we slip after You have guided us. Another of their characteristics is that they confess to the return and gathering of people on the Day of Resurrection in a single place, because the steadfast know from the knowledge they have gained about the system of creation that the invitation to religion, the sending of messengers, the revelation of books, and in general the purpose of human creation and its striving for perfection is a prelude to the world of resurrection.

TAFSIR MUSHAFFATIMA (A.S) BY AYATOLLAH DR SYED IMDAD NAQVI

And if the verse that the group of steadfast people is called the Awlā al-Ilbab is because, with the recognition of all the prophets and wise men of the world after it came into being and that the world of the world is of course the world above

, then if someone looks at the creatures with the eye of reflection and looks at the things that came into being after nothingness and non-existence, he will see that they are constantly walking on a path of perfection until they reach the perfection that is due to them. Just as we see that a single grain of wheat or barley or anything else, when planted in the ground, walks on a path of perfection, absorbs the air, the heat and the weather, and tries to reach the perfection that is due to it by the hand of eternal training. The Almighty said in describing that day: “Indeed, on the Day of Separation, their meeting will be all together, a day when no patron will be deprived of anything by another patron, nor will they be deprived of anything.” "They will be helped except by those on whom Allah has mercy." Surah Dukhan, verse 40. Yes, a thoughtful person, whose example is "Rashiin fi'il-Ilm" (firm in knowledge), is someone who, after carefully and thoughtfully looking at all beings and with deep thought, turns the foundation of creation upside down until he sees the manifestations and manifestations of the eternal law and the grace of eternal existence manifesting in each and every particle of the universe, then with the eyes of truth he sees his own beginning

TAFSIR MUSHAFATIMA(A.S) BY ALAMDAR SYED AMMAR NAQVI

and resurrection and understands that after the universe is a universe and behind it is a veil of secrets and that he will eventually reach a world that will not perish, when he visualizes in his mind the flow of the universe and the law of evolution that encompasses the entire universe, he will understand where he came from, what he was, why he came and where he will go. Then it becomes clear that those who are firmly established in knowledge are those whose eyes have been lifted from the veil of ignorance and who confess with knowledge and truth, saying, "Our Lord, You are the One who will gather everyone together on the Day of Resurrection, and that is a Day about which there is no doubt." Perhaps their intention is that we have reached a level of "knowledge of certainty" where there is no doubt or doubt in us about Your promise and the gathering of all human beings on the Day of Resurrection, which is Your promise, or they want to say that the matter of the Resurrection and the gathering of people on a single platform

is
so clear and evident to the intellect that there will be no doubt or doubt about it at all.
The issue of resurrection is one of the most important and biggest issues of the principles of religion, especially the physical resurrection and the gathering of human beings in a single level, the gathering and spreading, the reckoning, the path, the balance and the rest of the aqabat. Indeed, if it were not for the sayings of the prophets and messengers and the verses of the Quran that believers accept with devotion, there would be few people who could find a way, even if only in a general way, to understand it, regardless of the news of the prophets and messengers, based on their own intellect. Sheikh Abu Ali Sina, known as Sheikh Al-

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Raees, one of the Shiite scholars, with his intelligence and long reach in divine wisdom and philosophy, expresses his inability regarding the certainty of the physical resurrection as narrated from him, and says that we accept the physical resurrection only with devotion, based on the words of the Prophet, because it cannot be proven through reason that we will be resurrected with a soul and a body on the Day of Judgment. In short, that wise and learned man proves the spiritual resurrection with reason and proves the physical resurrection through narration.
Yes, "firm in knowledge" are those whose knowledge has released a drop from the fountain of the eternal ocean of grace into their hearts, and has enriched their hearts and minds, and they draw true knowledge from its source. And that is the same light that Allah has said, "Allah causes to fall upon the heart of whom He wills, of His worship." That is, those noble ones seem to want to declare that O our Lord, with certainty and knowledge that has penetrated our hearts, we acknowledge that Your promise is true and that You will gather all human beings on the appointed day, and doubt and suspicion have disappeared from our hearts because our knowledge has reached the level of "eye of certainty," meaning that with inner insight, such certainty has penetrated our hearts that it can no longer be lost, and doubt and suspicion have disappeared forever.
Indeed, those who disbelieve, their wealth and their children will not avail them anything from Allah. This verse describes those who disbelieved and took pleasure in wealth, children and other worldly titles and thought that their wealth and children would make them free from need.

And they denied the true religion and did not submit to the

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command of Allah. Furthermore, the Jews did not know that wealth and children will never make anyone free from need, because everything that exists is the property of Allah and is under His control and is a loan from anyone other than Him, taken from him by the will of Allah Almighty. Man is always in need of Him and has no idea of being free from need for the possible, and he is poor towards Allah, because the possible is "not" in itself and "is" in truth. How can a wise person think that wealth and children will make him free from need for the true? While at any moment what he desires may be taken from him.
And those are the fuel of the fire. The fire-eater is called fuel. Such people are the fire-eaters of the fire - Allah Almighty says in Surah Al-Baqarah, verse 22: "And their fuel is people and stones."
Perhaps the verse refers to the fact that just as the disbelievers in this world are the source of corruption and misguidance of people, on the Day of Judgment, when everything will manifest and emerge in its true essence, such corrupt people who are the source of corruption will be the "fuel" and firewood of Hell where their evil will be manifested.
And on the Day of Judgment, they will clearly see that their wealth is like a snake and their children are like chains that bind them. The Almighty says in Surah Al-Ma'arij, verse 11: "On the day when the criminal wishes to redeem himself from the punishment of that day with his sons, his companions, his brothers, and his virtues that shelter him." This reminds us of the signs of man that of course a day will come when man is ready to redeem himself, if he could, and if he had the whole world, to redeem himself and be saved from the punishment. Whoever has faith in his heart, today, which is the day of solution and access, will do as much as possible to remedy the day of his misery and

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helplessness so that he will not despair, regret, or be disappointed.

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The family of Pharaoh and those before him denied Our verses. The verse of such disbelieving people who boast of their wealth and children and think that their wealth and children will make them free from the religion of truth.
It is likened to the family of Pharaoh and those before them who were disbelievers, such as the people of Aad and Thamud and the rest of the disbelievers, who with their strength, power and wealth denied the verses of God.
“So Allah seized them for their sins” Their wealth, power and strength did not prevent the punishment, and God Almighty seized them with a severe punishment - that is, the verse is like the saying of the Almighty in Surah Al-Ankabut, verse 39: “So We seized each one for his sin.”
And Allah is severe in punishment. Allah's punishment is severe in vengeance, just as He is abundant in kindness in times of grace.
Say to those who disbelieve, "You will be defeated and gathered to Hell, and wretched is the destination." Say, "O Messenger of Allah, you will be defeated and gathered to Hell, and wretched is the destination." "Loss in this world and the Hereafter. That is the clear loss." As for the verse that is meant by the verse that informs of their defeat, it was narrated from Muqatil that it is the polytheists of Mecca, and he said that the meaning of the verse is that, "O Muhammad (peace be upon him and his family) say to the polytheists of Mecca, "Soon you will be killed in battle and defeated and will go to Hell." (As for the Day of Badr, it is the Day of Badr, it is the day The Messenger of God, peace and blessings be upon him and his family, came to the disbelievers of Mecca and said

TAFSIR MUSHAFATIMA A.S BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

, "Indeed, Allah is the Overcomer and the Gatherer to Hell ." God has announced that He will overcome you and gather you to Hell.
According to another account, the Jews are meant. Kalbi said on the authority of Abu Salih on the authority of Abdullah ibn Abbas that when the Messenger of God, peace and blessings be upon him and his family, prevailed over the Jews on the day of Badr, they said, "By God, the Prophet is

illiterate

, and the Torah is what He promised, and we have recited His attributes and names in the Torah, and His opinion is Mansur and cannot be rejected." They wanted to believe in him, saying, "Let us wait until we see another time, if it is his hand, we will believe." When a calamity befell the companions on the day of Uhud, they doubted and said, "He is not the man we thought." And they did not believe. There was a covenant between them and the Messenger until they broke it some time before the end of the covenant. Ka'b the Most High came to Mecca with sixty horsemen to Abu Sufyan and they made a covenant with him to gather the Jews and go to Medina and fight the Messenger. The Messenger of Allah said in the market of Bani Qunifaqa : "O people of the Jews, beware of Allah, lest a calamity befall you like what befell his people on the day of Badr." [Abu al-Futuh] We have also summarized other sayings regarding the revelation of the verse mentioned.
In short, the verses indicate that God Almighty reminds people that the wealth and children of the disbelievers who have attached their hearts to Him and consider themselves independent of God Almighty will never make them independent of God, and they are the inmates of the Fire.

TAFSIR MUSHAFAT FATIMA A.S BY AYATOLLAH DR SYED AMMAR NAQVI

And that the disbelievers are like the people of Pharaoh and those disbelievers before them, such as the people of Thamud and the people of Lot and others who denied the signs of truth, so We seized them with a severe punishment.
After threatening the disbelievers with punishment, the verse addresses the situation of the polytheists and disbelievers and sends them news and orders them to say to these disbelievers, "Soon you will be defeated and all of you will enter Hell, and Hell is an evil destination for you."
There has already been a sign for you in two groups of people who are righteous, one group fighting in the way of Allah and another group of disbelievers, they see them as they are, the sight of the eye. “There has already been a sign for you.” In one case, it is a vain speech, and in another case, it is an address to the Quraysh, and in another case, it is an address to the believers, reminding them that there is a sign and a sign for you.

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We have shown, and the commentators have said, "Fi Fa'tein" is an appeal to the destiny of "Manham" and the verse describes the situation of the two groups - that is, the two groups that faced each other in the war. "Manham" means some of them. One group of them was the army of Islam who fought in the way of God, and it is said that they were three hundred and thirteen people - of them seventy-seven were immigrants and two hundred and thirty-six were from the Ansar, "and the rest were infidels," and another group was from the infidels, and they were the army of Abu Jahl, and their number was nine hundred and fifty people. "They saw them as their equals." The believers saw the army of the infidels as twice as many as the army of the infidels, even though the army of the infidels was three times as many as the army of Islam.

TAFSIR MUSHAFATIMA A.S BY AYATOLLAH DR SYED AMMAR NAQVI NAQVI

In the Manhaj, it is said that they saw twice as many because God Almighty had promised the believers that He would make the believers victorious over the disbelievers, who were twice as many as them. Allah Almighty said, “A hundred patient ones will overcome a hundred.” And when the believers saw the disbelievers twice as many as themselves, they were assured of God’s promise and of their victory and victory, they stood firm and prevailed over them. And according to the saying of the pronoun "Yaroon" refers to the infidels, meaning that the believers saw the infidels as twice as many as themselves, while they were three times as many as the believers, and that it was after God Almighty made the believers look small in the eyes of the infidels, where He said, "And He will reduce you in their eyes." God Almighty made the number of the believers look small in the eyes of the infidels until the infidels dared to enter the battle, and when they entered the battle, they saw the believers as twice as many as themselves, and were overcome and crushed by the intensity of fear. And that was one of the clear signs and miracles of the witness of the Holy Prophet, peace and blessings of Allah be upon him and his family. He said and confirmed that the first recitation, "You will see them," is a direct recitation, which Naqi recited, and Abdullah bin Mas'ud narrated that at the beginning of the matter, when the army of the infidels appeared to us, we thought that they were six hundred and twenty-six people, twice as many as us, and after that, every time we looked at them, they were less than At first, it seemed like they were fewer than us. One said there were seventy people, another said a hundred. When the war ended, we asked the prisoners how many there were, and they said a thousand men. [End] And Allah supports

TAFSIR MUSHAFTAMIA.S) BY ALAMOLLAHDR SYED IMDAD NAQVI

with His help whom He wills. Indeed, in this is a lesson for those who have vision. Perhaps the verse refers to the fact that whoever Allah wills, He makes him successful in helping and assisting in this right and makes him victorious and successful. Indeed, in the fact that the incident of the Battle of Badr with the small number of believers and the large number of disbelievers, with their being well-equipped in the battlefield, and also showing the large number as small and the small as many, and making the small prevail over the large, those with intelligence should reflect on such matters and take a lesson and know that the hand of Allah is upon the hands. They should also know that the incident of the Battle of Badr is considered one of the greatest miracles of the Messenger and the Seal of the Prophets, peace and blessings of Allah be upon them and their families, which He showed to the Muslims in the early days of Islam.

The verse reminds us that the love of sensual desires from women and boys and other natural things have been adorned and adorned for people, from "pockets of gold and silver and branded horses and cattle and plowing." A qintar means a lot of wealth. Some have said that it is a thousand mithqals of gold, and according to others, it is eighty thousand mithqals of silver. There is a difference in the number of qintars. This much is clear that it is a lot of wealth.

“And the marked horse” is a word derived from the word “samu” meaning a mark, and according to some, it is the name of a grazing horse, and according to others, they are horses that have been prepared for war, and according to others, they are called good horses.

And human beings are engrossed in lusts and love to follow their desires. The Almighty says, “I loved the love of goodness.” And in the fact that the doer of adornment is the Almighty God,

TAFSIR MUSHAFTAIMA (A.S) BY ALLAMA AQLAHDR SYED AMMAR NAQVI AQVI

who is the doer of all things, and in order to test who struggles with the soul and acts against the inclinations of the lustful forces, which are opposed to the position of servitude, the Almighty says in Surah Al-Kahf, verse 7

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“Indeed, We have made what is on the earth an adornment for it, that we may test them, which of them is best in deed.” And who has agreed with the soul and gone beyond the divine command? And that some have attributed adornment to Satan, considering that the verse is in the position of reproach, and Satan’s work and action is seduction, and he himself is the basis of corruption, that is, he makes the causes of sensual desires beautiful in the eyes of man. And it is narrated from Al-Jaba’i that he said: “The Most Gracious is the adorner of good things, and Satan is the adorner of bad things.”

Some commentators believe that the following verse is a statement and explanation of what is said about the verse: “Indeed, those who disbelieve, their wealth and their children will not avail them anything from Allah.” This is because the verse shows that the disbelievers believed that Allah had made them independent of their wealth and children, and they no longer knew that Allah is the absolute agent and the adorner of desires for the life of this world, and that the main purpose of the life of this world is happiness in the hereafter. [End] Yes, what is the source of human love and friendship is wealth, children, and other titles to satisfy the powers of lust, anger, and love of life. It is clear that life depends on the actions of desires, and its adornment in the eyes of man is for his survival and life. Of course, adornment and adornment in the eyes of man have arisen from the complete wisdom of God, which is that man, in order to survive and build

TAFSIR MUSHAFFATIMA A.S BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

the world, must display titles in his eyes and provide it for himself and others. If there were no love of self, survival, and desires, how would a person be in need of wealth and other titles such as children, love of position and superiority over others, and so on? If there were none, how would the affairs of the world be built, and how would newborn children reach maturity despite the various hardships of their parents?
In short, it is said that Satan has adorned the love of lusts in the eyes of man (

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and made him inclined to love the world. This does not seem correct. How can it be said that Satan is the doer and creator of adornment? Satan's action is only incitement, not creation. That accursed one is the instigator of man's evil deeds, not the adorner. God is the absolute doer. And that is all. The adornment of the world in the eyes of man is out of wisdom, because the truth of man and his perfection depend on his setting foot in the world of nature. Worldly life is considered one of the stages of a human journey towards perfection. As is known, worldly life means setting foot in the world of nature and perfection depends on and is dependent on natural forces such as lust and anger and what precedes them. Their adornment is for the purpose of making him inclined to it and obtaining what he needs until his life continues for a while, and that he completes the station of knowledge and travels from here to the beyond.
The verse refers to the necessities of life in this world, such as the love of men, based on sexual instinct and the satisfaction of the sexual power of reproduction, and the wisdom of this is the survival of the human species, and the love of parents for their children so that they can be responsible for its growth. Similarly,

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the love of wealth, which is also the effort, work, and labor to acquire and maintain for the civilization of society and to meet the needs of humanity, and also for the mixing of human individuals and helping each other and finding needs. Each one is different and helping each other to acquire wealth, as well as finding resources and minerals that are embedded in the earth and obtaining them is considered one of the secrets of creation and one of the creations of the Lord of the worlds, who has placed a sense of curiosity in man so that he can enjoy some of the blessings of God. Also, the love of grazing and keeping the herbivorous animals has its own wisdom, which if the need of man for such animals was not a blessing, because animals are typically in need of human care, then man would not take care of them out of love for himself and benefit from them and need. Perhaps the four types of species will not survive. End of

page: 57. Also, the wisdom of man's love for farming and tillage is very clear, which is not only survival, but also the existence of man is tied to food and clothing, and all of these are for the benefit of man. In short, adornment means that things in the eyes of man emanate from the complete wisdom of divine eternity, and just as God Almighty is the creator of man, He has adorned in his eyes the things that are the cause of his life and survival with his desires, and that it is a favor and mercy from the Almighty. And the verse is like the saying of the Almighty in Surah Al-Kahf, verse 7: “Indeed, We have made what is on the earth an adornment for it, that We may test them (i.e. the children of Adam) as to which of them is best in deed.” That is, the verse says at the end of the verse: “That is the enjoyment of the life of this world, and Allah is with Him the best of all things.” The Most Gracious reminds mankind, as if saying, “Know, O mankind, that

TAFSIR MUSHAFATIMA A.S. BY ANATOLIAH DR SYED MIMAR NAQVI

the blessings We have bestowed upon you are made manifest in your sight. These are a little enjoyment that We have given you for the benefit of this worldly life, that you may enjoy them in the life of this world and may you be content with them." You should strive to acquire knowledge and practice until your return to the eternal home and the meeting with the mercy of your Lord is less than a pleasant one. Rather than being preoccupied with worldly adornments and closing your heart to this borrowed home, you should lose the original purpose of your Lord, the wisdom for which you were created, which is your perfection, and the capital of your life, with which you can obtain eternal life and eternal blessings, by following your vain desires. When you return, you will go to the eternal home empty-handed, regretful, and burdened with sin. You will lose what you have lost from the worldly pleasures and sensual pleasures that you have cherished, and you will cry out with empty hands and beg to bring me back to this world one more day until I have exhausted my provisions. Page: 58

MUSHAF FATIMA (A.S) BY AYATOLLAH DR SYED AMJAD NAQVI

[Surah Al-Imran (3): verses 15 to 22]

Hint

Say, "Shall I inform you of something better than that?" For those who fear Allah, there are gardens beneath which rivers flow, wherein they abide eternally, and purified spouses, and approval

from Allah. And Allah is Seeing of His servants. (15) Those who say, "Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire." (16) The patient, the truthful, the obedient, the spenders, and those who seek forgiveness in the hours before dawn. (17) Allah bears witness that there is no god except Him, and [so do] the angels and those of knowledge - maintaining justice. There is no god except Him, the Exalted in Might, the Wise. (18) Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of envy among themselves. And whoever disbelieves in the verses of Allah - then indeed, Allah is swift in reckoning. (19) So if they dispute with you, say, "I have submitted my face to Allah and I have surrendered to Him." Whoever follows, say to those who were given the Scripture and to the unlettered, “Have you submitted?” If they submit, then they are rightly guided; but if they turn away, then upon you is only the conveyance. And Allah is Seeing of His servants. (20) Indeed, those who disbelieve in the verses of Allah and kill the prophets without right and kill those who enjoin justice among the people - then give them tidings of a painful punishment. (21) Those are those whose deeds are worthless in this world and the hereafter, and they will have no helpers. (22)

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[Translation]

Say, "Shall I inform you of something better than this? For those who fear Allah, there are gardens with their Lord beneath which rivers flow, and for them are pure wives and the pleasure of Allah. And Allah is All-Seeing of His servants. [15]

Those who say, "Our Lord, we have believed, so forgive us our sins and save us from the punishment of the Fire." [16] (Those are the patient, the truthful, the obedient, the spendthrifts, and those who seek forgiveness in the mornings. [17] Allah bears witness that there is no god but He, and the angels and those who have knowledge bear witness that there is no god but He, the Exalted in Might, the Just. [18] Indeed, the true religion in the sight of Allah is Islam. And those who were given the Book did not differ except after it had become clear to them, out of rebellion and enmity between them and the one who sent them." If they disbelieve in the verses of Allah, then surely Allah is swift in reckoning. [19] So if they argue with you, say, "I have submitted myself and those who follow me to the command of Allah." "O Messenger, to those who were given the Book and those who are unlettered, say, 'Do you submit to Islam? If they submit, they will be guided to the truth. But if they turn away and turn away, then your duty is to convey the message. And Allah is All-Seeing of His servants. [20] Indeed, those who disbelieve in the verses of Allah and kill the prophets unjustly and kill those of mankind who enjoin justice, give them the good news of a painful punishment. [21] Those are it whose deeds will be in vain in this world and the Hereafter, and they will have no helpers. [22]

TAFSIR MUSHAFFAHMA.S BY AYATOLLAH DR SYED AMMAR NAQVI NAQVI

(Explanation of verses)

Say, "Shall I not give you good news of something better than that for those who fear their Lord, Gardens beneath which rivers flow?" After the Almighty reminds the believers in the above

verses that wealth, children, and other worldly titles will never make the disbelievers free from the punishment of Allah, as did the people of Pharaoh and those disbelievers before them, such as the people of 'Ad and Thamud, who were punished severely by Allah for their sins because of their disbelief and denial of the divine signs? Perhaps the next verse is meant to warn the believers that the punishment of the people of Pharaoh and others was not limited to the punishment of the hereafter, but they were also subjected to various kinds of punishment in this world. Similarly, the disbelievers at the time of the Messenger of Allah (peace and blessings of Allah be upon him and his family) realized the effects of their disbelief in this world, and the punishment of this world was wherever it was beneficial. Its occurrence is an example of the punishment of the Hereafter and the disbelievers are the fire of Hell.

And a small example of that is the case of the Battle of Badr, in which the verses remind us that the disbelievers were equipped with war ammunition and a large number of fighting men and a small number of Muslims and a small number of means of food and provisions and other things that are necessary in war, without which it is usually impossible to win over the enemy, although God's situation in making His Messenger victorious shows them that they should know that where the will of God Almighty is not related to a matter, wealth, children and other worldly titles do not make anyone needless from the right, and wealth, children and other worldly titles that were given to mankind are for the purpose of meeting the needs of worldly life, and a wise person should not set his heart on it and devote his entire being to it - goodness, happiness, perfection and victory, which the good end depends on, are with God, which is the result of the life of the happy and pious believers.

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Say, "Shall I inform you of something else?" Apparently, the verse was mentioned to explain the sentence (And with Allah is the best of the world) to remind people that God Almighty has adorned wealth, children, and other worldly titles in His sight so that they may be at ease in the life of this world and meet their needs, and then they should be serious about reforming their souls and souls, and they should be successful in the true and eternal life. Because the life of this world is the prelude to the life of the Hereafter, unless a person is calm from the worries of nature, reformation of the soul and soul and purity of heart will not be possible for him. This is because at the end of the verse, He says, "That is the enjoyment of the life of this world," and because the verse addresses His Messenger, "Say, 'Shall I inform you of something better than the adornment of this world, which has been prepared for the believer who fears his Lord?" And in describing the adornment that is better than the adornment of the world, He introduced a paradise from under whose trees or pavilions springs of water flow continuously, as He has mentioned in other verses, and those believers will be pious, and He also reminded that in those paradises there are pure women. The mention of pure wives, although in Paradise, which has emerged from the mercy of God, all kinds of blessings are available, may be due to the importance of worldly pleasures, because the human sexual instinct attaches great importance to marriage and a good and enjoyable partner.
And Allah's pleasure is from Him, and Allah is All-Seeing of His servants, as the verse describes the pious believers. It is clear that the ultimate desire of the pious believer is the pleasure and satisfaction of Allah Almighty, and that goodness and good end

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are dependent on Allah being pleased with the servant. Allah Almighty says in Surah Al-Baynah, verse 8, "Allah is pleased with them and they are pleased with Him." Allah is pleased with them and they are pleased with Allah. It is clear that Allah Almighty's pleasure with a servant is when the servant is completely faithful and pious and obedient to the command of Allah and His Messengers. The servant's pleasure with Allah is when He

rewards
him with good and fills his heart and mind with the knowledge and love of Himself, that is, his Creator. This is the ultimate desire and desire of the pious believer, because the highest honor that Allah Almighty has for His special servants is that by meeting their love and knowledge of Himself, He (i.e., the Lord) honors him and counts him among those close to Him, because without recognizing some of the divine attributes and eternal greatness, the heart of a believer cannot rest and humanity cannot be easy for him. As the sentence “May Allah be pleased with them and may they be pleased with Him” indicates, the sign of the Almighty’s satisfaction with the servant becomes apparent when the servant is also pleased with Allah and expresses his satisfaction, even if he is afflicted with all kinds of worldly calamities and misfortunes, and this is one of the highest virtues that is possible for a perfect human being. “And Allah is All-Seer of the servants” Allah is all-seeing and aware of the state of His servants and all their states, whether they are content with what has been destined for them or are harsh with what is against their will, and perhaps this refers to the fact that Allah is all-seeing and aware of what His righteous servants grant Him or withhold from Him of the worldly blessings and goodness. It is also possible to

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use the meaning of the verse “O you who have attained security, return to your Lord, well-pleased and satisfied” in Surah Al-Hijr, verse 28.
In that verse, God Almighty honors the servants who have attained security and seeks them near His mercy, and it smells of a compassionate address: “O you who have attained security and have spent years yearning for His nearness, return to your Lord while you are well-pleased with Him and He is well-pleased with you.” What will happen to someone who hears such words from his Lord, either at the time of death or when he is summoned on the Day of Judgment or during his life due to differences of opinion? Is it not for him that such honor is higher than the degrees of Paradise and the endless blessings of this world and the Hereafter?

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Yes, when we can realize God's grace and His satisfaction, we can test ourselves to see whether, first, we are obedient servants or not, and secondly, whether our condition is the same in all situations of blessings, calamities, hardships, and prosperity, or whether in times of blessings, as most believers are, they are content, happy, and grateful, and in times of calamities, hardships, and misfortunes, they cannot maintain their contentment. Even if they try very hard, they do not say it with their tongues, but they are sad in their hearts. Indeed, it is a great test, and of course, a righteous, grateful, and content person is tested.
Those who say, "Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire." As is apparent, the verse is about the pious and the righteous, and it praises the good qualities of the righteous and narrates their words, and it praises and introduces them with this verse and the

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following verse:
1- In the supplications, they say, "Our Lord, we have believed." Apparently, their intention is neither self-praise nor to show favor, because the dignity of a pious person is higher than wanting to show off in front of his master, who considers himself a servant and poor to Allah. Rather, in front of the greatness and majesty of Allah, the Lord of the worlds, he forgets his own identity and considers everything insignificant, like a humble and dead servant in the hands of a washerman. How can he be in a position to show off his faith, while he knows that his success in believing, as He has said, "Indeed, Allah believes in you that He guides you to faith," is another virtue that his Lord has bestowed upon him and that He has favored him with? A righteous and pious servant never thinks of showing off his identity, let alone showing favor. Rather, he is always grateful and appreciative of the Guardian of his blessings, and asks Him to increase his faith and It is said that they are successful in doing good deeds, and that they say, "Our Lord, we have believed" because they declare the blessing of faith that He has provided for them, as in Surah

Al-Adh-
Dhuhi, verse 11, He commanded His Messenger, "And as for the favor of your Lord, repeat it." And as a result of gratitude, His favor increases.
And the pious say, "Our Lord, we have believed, so forgive our sins and protect us from the punishment of the Fire." In fact, the verses that have listed the characteristics of the pious are perhaps for the guidance of others that the pious, pious believer should always have his heart turned towards his Lord, and such fear and awe of the position of divine greatness has taken hold of his heart that, although he is pious and pious and is always afraid and

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trembling, he wants to be protected from the punishment of Hell under the protection of God Almighty.
The patient, the truthful, the steadfast, the disbursing, and the asking for forgiveness in the morning. In the verse, five attributes and five virtues are mentioned for the pious, and they are known as pious through these five virtues. In the verse and the supplications mentioned in the previous verse, the patient is considered to be one who, in every abominable matter that threatens him with calamities and hardships, has such a strong soul that he does not lose control and does not lose control, and does not panic and panic, and holds himself firmly like a firm mountain in the face of the storm of calamity. In the first place, patience is a beautiful attribute, not exclusive to the pious, but is considered one of the signs of courage.
The second level that is specific to a pious believer is that he is steadfast in his acts of worship, obedience, servitude, and servitude, and does not allow himself to be lazy or lazy in his acts of worship and good deeds, and accepts the commands of his Lord with all his heart and soul and acts accordingly. The third level is patience in abandoning sin, and as it has been said, patience in abandoning sin is higher than all other types of patience and its virtue is greater because it prevents the desires of the flesh, especially when the lustful powers have come into play and, assuming that no obstacle has prevented it, in the present case, the only thing that can prevent it is faith and piety, because acting contrary to desires

is

not an easy task. A firm faith and a pure soul are required in order for the believer to be able to control himself when he is overcome. This is why the verse has considered patience as one of the

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characteristics of the pious, because it is not possible for anyone to be counted among the number and ranks of the patient except in the light of faith and piety.
2- "وَ الصدّقِينَ" has been used in conjunction with the patient, meaning that the second characteristic of the pious is that they are truthful.
Truthfulness in the conventional sense refers to someone who is truthful in speech and action, whose word is true both in reality and in accordance with his belief, whose heart is in harmony with his tongue in his speech, who does not speak contrary to his belief, who if he expresses friendship and companionship with someone, especially with the friends of God, he is steadfast, and if he makes a promise to someone, he does not act contrary to his promise and does not break his promise.
3- "وَ القانِتِينَ" Qunoot is the submission and expression of the servant's humility in the face of the greatness of God, or in the sense of obedience to God's command, secretly and openly, and in that the verse of Qunoot is considered the third characteristic of the pious, because a pious believer is someone whose knowledge and love for God Almighty have taken root in his soul and heart, and a branch from it has spread around his heart and soul, which means that he is submissive and firm in obedience in all circumstances.
4- "And the spenders" is given the suffix "بقانتين" meaning that the fourth of the characteristics of the pious is spending, which is spending lawfully for the pleasure and satisfaction of God Almighty on those who deserve it. Although in the custom of spending, it is common to give away wealth - but in its meaning and reality, every good deed that God has honored a person with, whether it be wealth, knowledge, fame, or leadership, if He gives it to people, especially believers, in response to their needs,

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perhaps it will be included among the spenders in the way of God . It is mentioned in a hadith that the sun has not risen for a day without two angels being by their side, saying, “O God, replace every spender, and throw every withholder into the abyss.”

[Manhaj al-Sadiqeen] 5- “And those who seek forgiveness at dawn” is related to the spendthrifts, meaning that among the virtues of the pious is that they seek forgiveness from their Lord during the dawn, when it is the time to supplicate to the Judge of needs and when supplication is answered.
From the commentary of Ahl al-Bayt, they say that the verse was revealed in honor of Ali, peace be upon him, but the patient ones are like that saying of the Most High (And the patient ones in al-Basaa and al-Dhar'a and while the al-Baas) and as for the truthful ones, it is like the saying of the Most High (And the one who came with sincerity and the one who is sincere) and but Al-Qantin Fanzirah (Surely He is the Qanat of Ana Al-Layl, prostrate and standing) and As for the Spenders (those who spend their money during the night and day secretly and openly) and As for the Askers of Forgiveness. (Kanova is a little me Allah will forgive us.
It has been narrated from Abi Abd Allah, peace be upon him, that he who says Astaghfir to Allah seventy times at the time of dawn is considered as a verse from Ahlul.
The witness of Allah is that there is no god but He, and the angels, and the chief of all knowledge is always in the Qast. They admit it during the testimony.
Perhaps the Almighty God's testimony about Himself, that He is divine and there is no god but Him, is a reference to the monotheism of the essence, which God Himself testifies and

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informs that the Creator, Maker, and Planner of the universe is one. And the polytheists who believe that God is a partner in the planning of the universe or in creation are in error. He Himself is the witness and signifier of His essence, the unity and attributes of His glory and beauty. We pray in supplication : "O my heart, who is devoted to His essence, His essence, and His separation from the similitude of His creatures." And the angels and those who have knowledge stand in justice, that is, the angels testify to His greatness and majesty, and the people of knowledge testify, by the light of the knowledge and the gift that has been given to them, in

justice,
that there is no god worthy of worship except the One God, that is, the Almighty God Himself. And all kinds of angels and all true scholars testify to the oneness of the God of the worlds, to justice, and on the Day of Judgment they will be established in the rank of servitude, and there will be no crookedness in them. The Almighty, the Wise, reminds us of two of His great attributes: He is the Almighty, the One who is characterized by divinity and unity, and He is the One who is the Almighty, the One who is
the
Dominant
And in another narration, he recites the verse to the end and then says,
“And I bear witness to what Allah has testified and I entrust this testimony to Allah, so it is mine with Allah and a trust.” On the Day of Judgment, the reciter will be brought and the Lord of the Worlds will say,
“Indeed, this is a covenant with My servant, and I am more

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deserving of fulfilling the covenant than I am, so admit My servant to Paradise." He says, "My servant has a covenant with Me, and who is more deserving of fulfilling the covenant than I am? Make My servant enter Paradise.
" Indeed, the religion with Allah is Islam. They said, "Islam is a mustanifah sentence that is used to emphasize the first sentence, meaning that the religion that is acceptable to Allah is Islam, not the nation of Jews and Christians. "

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It refers to the fact that the acceptable religion to Allah is the religion of Islam, which is the religion of submission, submission, and servitude. "Islam" is derived from the words "peace," "submission," and "steadfastness in the position of servitude." In Surah Al-Imran, verse 85, I said, "And whoever seeks a religion other than Islam, it will never be accepted from him." This means that there is no reward or reward for his actions. It is narrated from the commentary of Ali ibn Ibrahim that the Commander of the Faithful (peace be upon him) said in some of his sermons,
"I
attribute Islam today with a ratio that no one before me attributed to it, which is:
"Islam is submission, submission is certainty, certainty is confirmation, confirmation is acknowledgement, acknowledgement is action, and action is performance." After that, the Prophet said that a believer receives his religion from his Lord, not from his opinion. Indeed, the faith of a believer is known by his actions, and the disbelief of an unbeliever is known by his denial .

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“O people, your religion is the truth.” And the evil that is done in the religion is better than the good that is done otherwise.
The late Mahdi Ilahi Qomshahi, in explaining the verse “Shahid Allah,” said the following: The meaning of God’s testimony to His Oneness is that whoever understands the meaning of divinity knows for sure that divinity, unity, and uniqueness are His essence, because His truth is the entire existence and existence of the pure and that the meaning is second and dual, because the second is nothingness. Therefore, in reality, the meaning of divinity itself is the greatest witness and proof of His Oneness. Since the polytheists did not understand the meaning of divinity that the entire existence and existence of the whole is, they imagined Him within the limits of possible essences and assumed partners with Him. Of course, every possible thing is like and similar to the possible, but the Almighty, who is superior to the limits of the possible, is the only truth.

, and absolute existence and pure existence are nonexistent and His second is impossible.
[End] [There is a difference of opinion among scholars in explaining “Those who are the first in knowledge”] 1- According to them, they are prophets who testify to what they say. 2- Ibn Kaysan said that the companions of the Messenger are from the Muhajireh and Ansar. 3- Muqatil said that the scholars are the People of the Book, those who believed, such as Abdullah (peace be upon him) and others. 4- Sadi and Kalbi have said that they are the scholars of the believers. 5- In the commentary of the Ahl al-Bayt (a.s.), it is stated that the first to know is Ali, the Commander of the Faithful, as stated in the Almighty’s statement, “And who

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has the knowledge of the Book?" If they are the scholars of the People of Islam, or the scholars of the People of the Book, or the Muhajireen, Ansar, and Companions, and the verse is probable and includes them, then Ali (a.s.) is the first and higher than the Companions, their leader and head. If he is said to be from the Ahl al-Bayt, he is their first and leader. If he is said to be from the scholars of the Faith, he is their predecessor. If he is said to be the scholars of the People of the Book, he is more knowledgeable than them in their books, because according to his own narrations, he said,
"By Allah, if there were a double division, I would have wisdom between the people of the Torah with their Torah, and between the people of the Gospel with their Gospel, and between the people of the Psalms with their Psalms, and between the people of the Quran with their Quran, until it would make the whole Book more beautiful than these books, and it will say, 'O Lord, Ali has judged with Your judgments.
'" And that the verse is in the context It is similar to the verse in which God Almighty says, "Indeed, Allah is the Protector and Gabriel and the Righteous One of the Believers." And the fact that God Almighty has favored scholars over the angels is due to their greatness, status, and status. They are scholars who know God Almighty by His beautiful names and exalted attributes. They are the proclaimers of Islam, the lights of the earth, and the security of its people. Jabir Al-Ansari narrated from the Messenger of Allah (peace and blessings of Allah be upon him and his family) that he said, "The hour when a scholar reclines on his bed and contemplates his knowledge is better than the worship of seventy years that a layman worships."

TAFSIR MISHKAT AL-ANWAR (S) BY AYATOLLAH DR SYED AMMAR NAQVI AQVI

Anas bin Malik narrated from the Prophet (peace and blessings of Allah be upon him) that he said: “Learn knowledge, for its learning is good, its teaching is glorification, its discussion is jihad, its teaching to someone who does not know is charity, and its reminder to someone who does not know is nearness, because it is the sign of the lawful and the unlawful, until the end of the hadith, which is detailed. [Abu al-Futuh al-Razi] And those who were given the Book did not differ except after knowledge came to them [Says of the commentators who are the people of the Book] 1- Some said that the meaning is the Torah, and its people are the Jews who differed about it. [Rabi’] 2- Muhammad bin Ja’far said that the meaning is the Gospel, and its people are the Christians.
Al-Juba’i said that it is a kind of people, meaning those who were given the Torah and the Gospel before.
Rabi' said that when Moses (peace be upon him) was about to die, he called seventy scholars from the children of Israel and entrusted them with the Torah and appointed Joshua ibn Nun as their caliph. After two or three centuries, their descendants fought among themselves and shed blood. It was after that that the knowledge of the Torah and the explanation of its rulings came to them.
"And whoever disbelieves in the verses of Allah" is a clear verse that includes the People of the Book, Jews or Christians, or both, because the phrase "whoever disbelieves" is general and apparently includes all the divine verses of the Torah, the Gospel and the Quran. After they became aware of the truth of their book, which was revealed to them by their Lord for guidance, they rebelled. Their corruption was not except through oppression and corruption and seeking fame and leadership, because they oppressed, transgressed and rebelled against me and the verses of

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Allah.
And those who disbelieve in the verses of God and interpret them in a way that is not theirs, or deny that they are from God, or otherwise ungrateful to the verses of God,

- then indeed, God is swift in reckoning. Such people will soon be brought to account. The verse is a warning that you should know that the People of the Book, those who, after the truth has been proven to them and they have become aware of the truth of the Quran, and then deny it, God will soon hasten their reckoning. Perhaps it is an indication that He will not give them time to deal with their accounts on the Day of Judgment, but before that, they will be punished for their deeds with the alleged torments of the Day of Judgment.
So if you argue with him, say, "I have submitted my face to Allah and my heart to Him and whoever follows me." After God Almighty has explained faith and Islam in the above verses, He addresses him and instructs him that when the People of the Book, who, as the commentators have said, perhaps meant the Christians of Najran who disputed and argued with His Holiness in the matter of Jesus (peace be upon him), or perhaps meant the Jews or all the scholars of the People of the Book, and his divorce is included, whoever disputes and disputes with you in monotheism and religion, say, "I have submitted my face, that is, my soul, my heart, my spirit, my soul, and my bed to the right of Allah Almighty, and I have submitted all my limbs and organs to the command of my Lord, and I do not associate anyone with Him in servitude and obedience, nor do the believers who follow me." The verse is addressed to the people of the Book and the illiterate,

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"Have you submitted to Islam?" The verse is addressed to the people of the Book and the illiterate and the uneducated, "Have you submitted?"

Perhaps the meaning of the question, "Have you accepted Islam?" is that you should know that true Islam and faith are not just about saying the two testimonies. A true believer and a true Muslim are those who submit to their Lord's command, that is, they are truly and truly obedient to Him.

The verse indicates that the question "Did you convert to Islam?" is a negative question, meaning that your actions and deeds show that you did not convert to Islam, it is just a matter of language, and that you declared Islam for worldly gain, such as saving your life and property, gaining financial benefits, or other things. So if you accept Islam, then you are indeed guided. But if you turn away, then only upon you is the Communicator, and Allah is All-Seeing of the servants. He addressed the People of the Book, the Jews and the Christians, their scholars, and the common people, that if you believe, you have truly been guided and have been saved, and it will be for your own benefit that happiness, perfection, and salvation will be yours as a result of Islam and faith. And if you turn away from the truth and Islam, it will be for your own harm. And the ungrateful and infidels who turn away from Islam and the Quran should know that their turning away will not harm or diminish you, as Our Messenger. Your only duty is to preach and to convey Our messages to them. You have no other duty. And Allah is All-Seeing and All-Aware of the actions of His servants.

Indeed, those who disbelieve in the verses of Allah and kill the prophets without right, etc., in my opinion, the verses of the

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Quran are meant, and in another opinion, the clear arguments and clear, truthful proofs for the oneness and individuality of God Almighty, which are evident from the external and internal verses of the Quranic creation, external and legislative verses. Those who, despite the revelation of the verses, disbelieved and denied the divinity and unity of the God of the worlds, and in addition killed the prophets without right, and also killed those who, out of truth, commanded people to do justice and righteousness, give such people the good news of a painful punishment.

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If each of the actions that the disbelievers committed warranted severe punishment, what would be the severity of the punishment of someone who both disbelieves and denies the signs of God and kills a prophet or tortures a reformer who commands justice? His punishment will certainly be doubled.
Some commentators have said that Abu Ubaidah al-Jarrah said: O Messenger of Allah, may Allah bless him and grant him peace, whose punishment will be more severe on the Day of Judgment? The Messenger of Allah (peace be upon him) replied: “Who will kill a prophet?” He who kills a prophet or he who kills someone who enjoins what is right or forbids what is wrong. He recited this verse and then said: “O Abu Ubaidah, the Children of Israel killed forty-three prophets in one hour from the beginning of the day. Then one hundred and twelve men from the righteous and pious men of the Children of Israel rose up to enjoin what is right and forbid what is wrong. They killed those one hundred and twelve men at the end of the day. The commentators have said that the kings of the Children of Israel were from those Jews who rose up after Moses (peace be upon him), and that the verse was revealed about them. [Discovery of Secrets] Those are the ones whose

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deeds have been frustrated in this world and the Hereafter, and they have no helpers. Such people are those who act in a way that even if they have done good deeds, it will be frustrated and cause them to perish, both in this world, where they will be bound and destroyed by the consequences of their evil deeds, and in the Hereafter, where they will be caught in a severe punishment and will not find anyone to save them from the punishment. Although this world is a place of respite and the Hereafter is a place of punishment, the evil deeds of the oppressors are such that their disastrous effects will appear in this world as well, such as the oppressors becoming powerful over them, or they will be known in the world as oppressors and corruptors, or other disasters of this world, which of course will come upon the oppressors and wrongdoers.

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[Surah Al-Imran (3): verses 23 to 30]

Hint

Have you not seen that those who were given a share of the Book are called to the Book of God to judge between them and then (23) That is because they said, “The Fire will not touch us except for a number of days,” but they deceived them. Their religion is what they used to invent (24) So how will it be when We gather them together for a day in which there is no doubt and every soul has been fully fulfilled? You have earned, and they will not be wronged (25) Say, “O God, You are the Owner of the kingdom. You give the kingdom to whom You will, and You take the kingdom from whom You will, and You give glory.” whomsoever You will, and You humiliate whomsoever You will.

AFSIR MUSHAFI TIMA (A. VATOLLAH DR SYED IMMAR NAQI NAQVI

In Your hand is good. Indeed, You have power over all things. (26) You cause the night to enter into the day, and You cause the night to enter into the day. day into the night, and You bring forth the living from the dead, and You bring forth the dead from the living, and You provide for whomsoever You will. Without reckoning (27)
The believers do not take the disbelievers as friends instead of the believers, and whoever does that is not one of them. God is in charge of anything unless you fear them with a certain fear, and God Himself warns you, and to God is the return (28) Say, “If you hide what is in your breasts.” Or do you reveal it? God knows it, and He knows what is in the heavens and what is in the earth, and God is over all things. All-Powerful (29) On the Day when every soul will find present, whatever good it has done, and whatever evil it has done, it will wish to have a long time between it and Him. And God Himself warns you, and God is Compassionate to His servants (30)

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[Translation]

O Muhammad, have you not seen those who were given the Book? When they are recited to the Book of Allah that it may judge between them, a party of them turn away while they are averse. [23] They
do not obey Allah because they say, "The Fire will not touch us except for a few days." And that which they used to deny has made them arrogant in their religion. [24]
So how will it be when We gather them together for a Day about which there is no doubt, when every soul will be paid in full what it has done, and they will not be wronged. [25]

TAFSIR MUSHAFAT[illegible] (A.S) BY AYATOLLAH DR SYED MAAR NAQVI

Say, "O Allah, the Owner of the Kingdom! You give kingdom to whom You will and take kingdom from whom You will. You exalt and abase whom You will. In Your hand is all good, and You have power over all things. [26] You make the night cover the day and the day disappear into the night. You bring forth the living from the dead and You bring forth the dead from the living, and You provide for whom You will without account. [27]

The believers should not take the disbelievers as friends other than the believers. And whoever does that, there is no merit for him from Allah except that he fears the disbelievers. And Allah warns you of His punishment, and to Allah is the return of the matter. [28]

Say, O Muhammad, whether you conceal what is in your hearts or reveal it, Allah knows it, and He knows what is in the heavens and what is in the earth. And Allah is Able to do all things. [29]

On the Day when every soul will find what it has done good before it, and what it has done evil will be far away from it. And Allah warns you from Himself. And He is Most Merciful to His servants. [30]

TAFSIR MUSTAFAF FATIMA (A.S) BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

(Explanation of verses)

Have you not seen those who were given a portion of the Book? They are called to the Book of Allah, that it may judge between them? The verse of the address was sent to him: O Messenger of Allah, may Allah bless him and grant him peace, have you not seen, that is, have you seen those who were given a portion of the Book (apparently the meaning is the Book of the Torah, and by the way, perhaps some of the Torah is meant because it is said

that the Jews distorted the Book of the Torah and some of it remained in their hands) and it was said to them: Come to the Book of Allah (the Torah) that it may judge between you. Then a group of them turn away while they are rejecting the command of Allah. Some interpretations have narrated that the reason for the revelation of the verse was that one day the Messenger of Allah (peace and blessings of Allah be upon him and his family) was inviting a group of Jews with greetings. Nu'man bin Abi Awfi said, "O Muhammad [s.a.w.s.], I will debate with you in the presence of the scholars of my religion." The Messenger of Allah (s.a.w.s.) said, "Bring the Torah scroll that contains my description, and I will make a ruling on it." They said, "Because they swore an oath and did not bring the verses of the Torah, it was because Allah Almighty said, 'These people will be read the Torah scroll so that it may judge between them.'" Others have said that one day the Holy Prophet [PBUH] went to the schools of the People of the Book. Nu'im bin Amr and Harith bin Zaid said, "O Muhammad [PBUH], what is your religion and what is your belief?" He said, "I am on the religion of Abraham." They said, "Abraham was a Jew." He said, "Bring the Torah so that it may judge between us and you." God Almighty has informed us that they are called by the Torah, and a group of them who are their leaders are those who reject the truth. [Manhaj al-Sadiqeen] In Majma', in explanation of the verse, "Let him judge between them," three possible interpretations have been given:

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1- That is, "Let him judge between them" in the prophethood of Muhammad (PBUH) [Abu Muslim and a group of people] 2- "Let him judge between them" in the matter of Abraham and that his

religion is Islam.
3- “Let him judge between them” regarding the matter of stoning and its ruling. It was narrated from Ibn Abbas that he said: A man and a woman from the people of Khaybar committed adultery and they were respected among the Jewish community and in their book there was a ruling on stoning and their family disliked stoning for their respect and they hoped that the Messenger (PBUH) would allow them to do so. They brought the matter to the Messenger of Allah (PBUH). The Prophet (PBUH) ruled on stoning. Nu’man bin Awfi and Najr bin Umar said: “O Muhammad (PBUH), you have issued a ruling on stoning against them and there is no ruling on stoning in their book.” The Messenger of Allah (PBUH) said: “The Torah is between me and you.” They said: “Be just between us.” The Prophet (PBUH) said: “Who is more knowledgeable among you about the Torah?” They said: “There is a blind man who lives in Fadak, named Ibn Suriya.” So they sent for him and he came to Medina and Gabriel had described him to the Messenger of Allah. When he came, the Messenger (PBUH) said: “You are Ibn Suriya.” He said: “Yes.” The Prophet (PBUH) said: “You are the most knowledgeable of the Jews.” You said, "As they think, the Messenger of Allah (PBUH) sought the Torah, which contained stoning. When Ibn Suriya came to the verse of stoning, he placed his hand on it and recited the rest of it. Ibn Salam said, "O Messenger of Allah, the man has transgressed the verse." He stood up and lifted Ibn Suriya's hand from the verse and recited to the Messenger of Allah and to the Jews, "If a man and a woman commit adultery, and you have established the ruling for them, they shall be stoned to death. And if a woman is pregnant after giving birth, she shall be stoned to death." So the Messenger of Allah established the ruling for stoning to death for the Jews, and they were angry that

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the Jews had ruled against the Messenger of Allah (PBUH) when the verse was revealed. [End] Then a group of them turned away and they were rebellious. Thus, when the Messenger [PBUH] confirmed the ruling of stoning the adulterer from their Torah, a group of them turned away from the call to truth and following the Torah, and they were ungrateful and arrogant, and they said: "The Fire will not touch us except for a few days." They said, "Only God will punish us for the number of those days, and the forty days that the Children of Israel worshipped the calf." They said, "Only God will punish us for a few days." And they were deceived in their religion, which they used to invent. And the Jews became so arrogant about themselves and their religion that the Quran tells us that they said, "We are the sons of God and His loved ones." It was because their ego made them arrogant and they did not submit to the Messenger's command. Yes, it is this arrogance that makes everyone proud of the religion, practice, and action they have, and Satan and his ego make it beautiful in their eyes, and does not allow a person to think about reforming their soul and correcting or corrupting their behavior. It is this self-love, pride, and arrogance that keeps a person secret from himself and does not allow him to take a single step towards perfection. Just as it was this arrogance and self-love that threw Satan from his high position and made him one of the lowest beings and cast him into the dust of humiliation. The arrogant person became a follower of Satan. Some, although they know that their actions and practices are not correct, may be deceived by religious or ethnic prejudice or other factors, so that they knowingly and consciously rule and act contrary to the truth.

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And as it is known that the defect is the worst of all defects and if it is contrary to the truth, its punishment is more severe than any sin, among scholars who consider themselves scholars of Sharia, those whose purpose is to acquire knowledge, fame and leadership of the masses and material aspects are more prevalent. Whenever a matter of truth that is contrary to the beliefs of the general public is proven to them, so that the general public will not be offended by them and harmed by their deception of the general public, they do not express anything and are satisfied that the poor general public remain in ignorance, lest harm be done to their benefit by expressing the word of truth.

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(We seek refuge in God from the evil of the ego, the ruler and Satan) Say, "O Allah, the Owner of the Kingdom, the Kingdom is given to whomever He wills and takes it away." The kingship is given to whomever he wills, and he exalts whomever he wills, and he humiliates whomever he wills, with your good hand. Indeed, you are capable of all things, and you do not need to explain it. In short, the verse is as they say, and the reason for its revelation is also clear. It was revealed to refute the words of the Jews and mock the hypocrites, so that they would know that honor and humiliation are in the hands of God Almighty. He exalts whomever He wills and humiliates whomever He wills. And what believers should know is that true honor and humiliation are in the ranks and realms of the Hereafter. The truly honored is the one who will be in the ranks of the righteous and in a place of closeness to God Almighty on the Day of Judgment, and the humiliated is the one who will be far from God Almighty's mercy and in the realms of Hell.

The commentators have narrated from Ja'far ibn Muhammad

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from Aba'ish from the Prophet (peace and blessings of Allah be upon him and his family) that he said: When Allah willed to reveal the opening of the Book, the verse of the throne, and say, "O Allah, You are the owner of the kingdom, without reckoning," He made it suspended on the Throne, and there was no veil between them and Allah. They said: "O Lord, You are sending us down to the one who brings You wrath, and we are suspended in a sacred place." Allah the Exalted said: "There is no servant who recites the verse every day after the obligatory act of reciting it, except that I will place him in the sacred place of whatever he is, and I will look upon him seventy times a day, and I will fulfill his seventy needs every day, and its name is forgiveness and pardon, and I will protect him from every enemy, and I will give him victory over his enemy, and there will be no barrier to him from Paradise except death, that is, when a person enters Paradise." It is narrated from Mu'adh Jabal that he said: One day, I asked for the obligatory prayer in the mosque of the Messenger of Allah (PBUH). I owed a Jewish man a debt and he was sitting in my path to demand it from me. I went out once or twice and each time I returned to avoid him until the obligatory prayer was missed by me. When the Messenger of Allah (PBUH) saw me, he said: O Mu'adh, why did you not come for the obligatory prayer? I said: O Messenger of Allah (PBUH), the reason was like this.

He said: O Mu'adh, do you want me to teach you something that if the earth were yours as much as sesame seeds, God Almighty would take it from you? I said: Yes, O Messenger of Allah (PBUH). He said: Say: "Say: O Allah, You are the Owner of the Kingdom," until He says: "Without account." Then say: "O Most Gracious of this world and the Hereafter and Most

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Merciful of them, You grant whom You will from them and withhold whom You will from them, so take my debt." Mu'adh said that I had memorized the verse. I took it and read it. [Explanation of the commentators regarding the revelation of the verse] 1- Qatadah said that the reason for the revelation of the verse was that the Messenger of Allah (peace and blessings of Allah be upon him and his family) asked Allah to give the Persian kingship to him, and Allah Almighty sent the verse. 2- Abdullah Abbas and Anas Malik said that when the Messenger of Allah conquered Mecca, he promised the kingdom of Persia and Rome. The hypocrites and the Jews said that it is not enough for Muhammad (peace be upon him and his family) to give Mecca and Medina, but he desires the kingdom of Persia and Rome. Allah Almighty revealed the verse. Abdullah ibn Umar and Amr ibn Awf narrated from his father from his grandfather that the general of the Messenger of Allah (peace be upon him) ordered Salman to dig a ditch around Medina and give each forty cubits of it to a man from his companions. Salman would sometimes go near Muhajir, sometimes to the Ansar, sometimes to Aws, and sometimes to Khazraj, and he would encourage and incite them. Muhajir said that Salman is from us, the Ansar said that Salman is from us, and so did Aws and Khazraj. A dispute arose between them and they wanted to fight each other. The news reached the Messenger of Allah (peace be upon him) and the Messenger of Allah (peace be upon him) and said, "What are you arguing about?" They said that our difference is in Salman. Each of us said that Salman is from us. The Messenger of Allah (peace be upon him) said, "What is your claim about Salman?" Salman asked. He is from us, the Ahlul Bayt.
Amr bin Awf said: I, Salman, Hudhayfah bin Yaman, and Numan bin Muqrin Al-Muzani, along with six Ansar, were working at a

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distance of forty yards. While we were busy, a large and hard stone appeared, on which iron could not be worked. We said to Salman: Tell the Messenger of Allah (PBUH) what he says, whether we should leave it or cross the line. And we are not allowed to cross the line that the Messenger of Allah (PBUH) has drawn.

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Let us stretch and cross. Salman informed the Messenger of God (peace be upon him and his family) about the story of the stone. The Prophet (peace be upon him and his family) got up and came near the ditch and looked at the stone. Then he took the stick from Salman's hand and entered the ditch and struck the stone with a pickaxe. The stone split and two-thirds of it broke and a light appeared from it that lit up the whole of Medina. It was thought that there was a lamp in the house. The Messenger of God said the Takbir of victory and the Muslims said the Takbir. Then he struck another blow and two-thirds of the stone split. The Prophet (peace be upon him and his family) said the Takbir of victory and the Muslims said the Takbir. Then he struck another blow and the stone split in two more thirds and a light appeared. The Messenger of God (peace be upon him and his family) said the Takbir of victory. O Messenger of God (peace be upon him and his family) today we have seen a miracle that we have never seen before. The Prophet (peace be upon him and his family) said the Takbir of victory. When I struck the first blow and a light appeared, they showed me the palaces of Khusraw and the cities of Kisra. It was as if you thought they were dog houses. Gabriel informed me that my nation would be victorious over it when I struck the second blow, and the light that you saw appeared. There, the palaces of Caesar appeared from the land of Rome. You thought they were

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dog houses. Gabriel informed me that my nation would be victorious over them. Then I struck the third blow. There, the palaces of Sana'a appeared. They appeared as if they were dog houses. Gabriel informed me that my nation would be victorious over them. The Muslims rejoiced at this good news and said, "Praise be to God, that God Almighty has promised us victory after the danger."
The hypocrites said, "How strange is your work? You are afraid of the ditch and cannot leave the city. And that you are making such vain wishes. That is why God Almighty sent down the verse "Say, O Allah" until the end so that they would know that the Owner of the Kingdom is God, and He gives whatever He wills, so that they would not be surprised at how a small group of the nation desires the Kingdom of Rome, Persia, and Yemen. [End]

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The merging of night into day and the merging of day into night and the merging of day into night mean the penetration of something into something else, and as the commentators have said, the merging of night into day and the merging of day into night are the same tangible differences that appear during the year between night and day. Sometimes, like in winter, a part of the day gradually turns into night and the night becomes long and the days become short, and vice versa, like in summer, a part of the night gradually turns into day and the days become long and the nights become short. And all this is in the northern region, but in the southern region, the situation is the opposite, that is, when the days are long in the northern countries, the days are short and the nights are long, and also when the days are short in the southern countries, the days are long in the northern countries. Therefore, God always turns the nights into the day and the days into the

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nights, and it has been said that at the equator and also at the South and North Poles, day and night are equal. It is also not true because the equality of night and day in the two points north and south seems to be the same, but in reality there is a slight difference there too. And He brings forth the living from the dead, and He brings forth the dead from the living [the words of the commentators in explaining the verse] 1- In the words of the Prophet Muhammad, He brought forth the animal from the dead sperm, and the sperm from the living animal. 2- A chicken comes out of a dead egg, and an egg comes out of a living chicken. 3- The tree and the cluster will grow from the seed and the seed from the cluster. 4- Hasan Basri said that the believer will emerge from the unbeliever and the unbeliever from the believer and the saying of the believer is the living heart and the unbeliever is the dead heart of the Almighty. An example of darkness outside of me) "1".

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(1) Is he who is dead (in ignorance and misguidance) and We have brought him to life and given him the fragrance of knowledge, so that he walks among people, like one who lived in the darkness of ignorance and misguidance?

5- In other words, the meaning of the verse is that the pure comes out of the impure and the impure comes out of the pure, wisdom comes out of the heart of the disbeliever and does not enter it, and sophistry does not enter the tongue of the wise. And other explanations have also been quoted in the verse from the commentators, but it is clear and obvious that the meaning of the verse and the verse above is the general expression of the power, domination, ownership, wisdom and influence of the

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knowledge and wisdom of God and the Exalted Essence, that the One who is the owner of the world of the kingdom and the world of the kingdom does whatever His eternal will and eternal grace wants in His kingdom, and there is no obstacle or hindrance to prevent His influence, rule and planning in His kingdom "There is no obstacle to His grace and no obstacle to His decrees". And He provides for whomever He wills without account. He who is the possessor of the affairs of the world, the Creator and the Master of the order of creation, brings forth the night and the day, and merges and integrates each into the other. He arranges the affairs of the world with an astonishing plan and system, and connects opposites, and brings darkness into light and light into darkness. He also brings out the dead from the living and the living from the dead, until in this way He establishes the affairs of the world in a more refined and correct manner, and He places each creature in its own way, in a manner worthy of its rank and its needs, and makes its sustenance available to it. And whenever His will requires it, and whoever He wills, of course, out of wisdom and the order of creation and creation, not by force, because God Almighty is free from vain deeds and His relationship with all beings is the same, He provides him with sustenance without reckoning. As is known, the sustenance of man is not limited to food and clothing, but rather to physical space, wealth, and titles. The highest sustenance of man is spiritual virtues of knowledge, wisdom, and knowledge with a great status and guidance in a direct way, the end of which is nearness to the Lord of the worlds

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The main purpose and ultimate cause of man's existence and the organization that was carried out by the Almighty for his creation

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and life is that he be brought down from the supernatural world to the natural world and that he be perfected in the path of His light and reach the spiritual perfection that befits him and becomes worthy and honorable in the mercy of God Almighty. Such is the person whom the Almighty has promised to provide for him without reckoning, as it is said regarding the martyrs of the path of God Almighty: "Rather, he will live with "Do not think that those who were killed in the way of God are dead. Rather, they are alive and have sustenance from their Lord. It is clear that their sustenance is miracles and blessings that reach them one after another from their beginning, and they are delighted with both physical and spiritual blessings."

The verse “The believers should not take the disbelievers as friends other than the believers” forbids the believers from taking the disbelievers as friends other than the believers, indicating that it is not appropriate for a pure believer whose heart is filled with the light of divine love to form friendship with a black-hearted disbeliever who is the enemy of God, the Messenger, and the believers. Rather, it is appropriate for a believer to form friendship and companionship with a believer who is like him. Perhaps one of the wisdoms of the prohibition of friendship and companionship with disbelievers is the natural and forced effects that arise in righteous and pure-hearted people from previous interactions and gatherings with evil people. An infidel will never become a true friend of a believer. Even if he expresses friendship, it is out of hypocrisy, not truth.

It is narrated from Abdullah Abbas that a group of Ansar planned to befriend a group of infidels such as Amr bin Hajjaj and Salam bin Abi Haqiq, who were Jews, and they established a bond of loyalty and brotherhood with them, and no matter how much Abdullah Jubayr forbade them, it was of no use. God Almighty

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sent down the verse and forbade the believers from befriending them.

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And according to him, perhaps the intention of the prohibition is that you should not help them, that is, do not help the infidels. And whoever does that, there is no right from Allah in anything except that you should fear them, etc. In Majma' al-Bayan, in explanation of the verse, it was said as follows: because Allah, the Exalted, has stated that He is the Owner of this world and the Hereafter, and He is capable of honor and humiliation, and the believers are not the friends of the one with whom there is neither honor nor humiliation, but that they are free from his enemies, so that they may desire what is with him and what is with his friends from the believers, other than his enemies from the disbelievers. So He said: "The believers should not take the disbelievers as friends" (i.e., the believers should not take the disbelievers as friends to strengthen them, to seek refuge with them, and to express their love and friendship with them, as He has said in some cases in the Quran, "The Almighty says: New people believe in Allah and the Last Day, they will come from Allah and His Messenger, etc. عدوِي وَ عدوَّكم عوليا' and the saying "I am not among the believers" means that it is obligatory to make friends with the believers and that it is forbidden to make friends with the unbelievers and to support and help them, and it is forbidden to consider the unbelievers. [Ibn Abbas] and the plural of guardian is guardian and the one who takes over the affairs of someone who is pleased with the action of the one who is his helper and supporter, and that meaning flows in two ways, one is specific (to help) and the other is the meaning of the Almighty's saying: "Allah is the guardian of those who believe," meaning that God

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helps the believers by giving them victory and support, and it has been said: “The believer is the guardian of Allah,” meaning that the believer seeks help from Allah by helping him. “And whoever does that,” meaning that he takes the disbelievers as his friends instead of the believers, “is not from Allah in anything,” meaning that such a person is not from the guardians of Allah and Allah is free from him, and according to the saying in something about the guardianship and friendship of Allah, on

It is not, and according to the saying of Allah, there is nothing in it from the religion of Allah. After that, he made an exception: “Unless you fear them with piety.” That is, unless the infidels are dominant and the believers are defeated, and the believer fears that he will not show his agreement and will not associate with them in a good way. In such a case, it is permissible to express friendship with them in appearance and speech, and to be tolerant with them in taqiyah in order to ward off harm from himself, without believing in permissibility.
And the verse indicates that taqiyah in religion is permissible when there is fear for the soul, and our companions (i.e. the Imamiyyah community) have said that in all cases, whenever necessity demands it, it is permissible to express their friendship with them in tongues and to be tolerant with them in order to ward off harm from them, but in some cases, it becomes obligatory to correct and be kind to them.
As far as it is said, “And Allah warns you of His own self, and Allah is Most Merciful to His servants,” meaning fear Allah and beware of His punishment, and do not take the disbelievers as your friends for the rest of their sins. And the mention of the self in the verse is additional to make it more complete, just as it is

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said to beware of a lion, because of its strength and power, and because of its tearing, not because of its appearance and its body. “And to Allah is the destination,” meaning that all matters are referred to and returned to Allah, and in other words, the return of matters is to His wisdom. [End] Say: If you conceal what is in your breasts or reveal it, Allah knows it, etc. The Prophet (PBUH) addressed the believers, saying: “Say to the believers: If you conceal what is in your breasts or reveal it, Allah knows it.” Apparently, the matter is related to the above verse and refers to the fact that the believers should know and be aware that whatever is in their breasts from the friendship and affection they had with the disbelievers and that they keep it hidden in their hearts or reveal it when necessary, Allah knows it, because nothing in the heavens and the earth is hidden from His knowledge. They should also know that He is capable and powerful over everything.

The verse is a threat and warning so that the believers should not think that Allah the Almighty is unaware of their secret intentions and actions.

It is narrated from Muqatil that the verse was revealed about Hatib ibn Abi Baliah with a group of the companions of the Messenger of Allah (peace be upon him and his family) who were expressing friendship with the infidels of Mecca. When the Messenger of Allah (peace be upon him) wanted to go to Mecca, Hatib wrote a letter and gave it to a woman to take to Mecca and inform his friends of the Messenger's departure. Allah Almighty informed His Messenger. The Messenger of Allah (peace be upon him) sent the Commander of the Faithful (peace be upon him) and Zubair behind him. They took the letter and brought it to Mecca. Its explanation is given in Surah Al-Mumtahanah, verse 1. Refer to

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that, and another aspect of the revelation of the verse is also mentioned.

The day you will find every soul that has done good, ready, is a verse about the occurrence of the Day of Judgment. In connection with the above verse, it informs the believers and threatens them to know that the Day of Judgment is a day when all that you have done, good and bad, will be ready with you. Do not think that what you have secretly planned to do against your duty, which is that you should not make friends with the infidels, and do not reveal the secrets that they have kept hidden among the Muslims for the sake of supporting Islam, and act contrary to it. Such an action will end up in your favor. This is not true, but on the Day of Judgment, your actions will be ready and you will be rewarded.

In short, as it emerges from the verses and hadiths, since the world of the Day of Judgment is the world of the aggregate and the world of truth, what is the essence, truth, and principle of the world that is realized is the same as what becomes apparent and manifest in the world of the Day of Judgment. Rather, it can be said that what is the example of the world that becomes realized is the core, essence, truth, and principle of the whole of it is the same as what becomes apparent and manifest in the world of the Day of Judgment.

And since the world of the Day of Judgment is a world of stability and stability, there is no possibility of aging, destruction, change, or occurrence in it. This is because all the actions, deeds, and movements that a person has done in the world will be present to him with the results, characteristics, and effects that must be attributed to each one.

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This is also referred to in the saying of the Almighty: “And they

will find what they did present."1 That is, at that time, as the Quran informs us, man will say in surprise, "Oh, woe to us! What is this Book for? Nothing small or great leaves us except its account."2 Rather, it can be said that the record of deeds is the same soul of a person, because every action and deed that comes out of him leaves an impression in the soul until, little by little, the abundance of the action results in the possession of the soul. As we see, when the action reaches the level of habit, the creation and possession of the soul are produced from him, and it is possible It is the abundance of the actions of another creation and the secondary nature arises from it. If the abundance of actions and deeds did not reach the level of the natural nature, education, practice and training would be pointless, null and void and ineffective, and wise people would not act on it. In addition to the fact that everyone understands in his own conscience that the actions that he has continued to do and that have become his natural habit, a state of what is called nature has appeared in his soul, the disappearance of which seems difficult, but in some cases impossible.

In short, the Day of Judgment, one of whose names is "The Day of the Tribulation of the Shrouds", is the day when the innermost things will be revealed and all the deeds, actions and beliefs that every human being has hidden in his mind will become completely apparent and visible and will reach their destination. Regarding this matter, a certain amount has been recorded in the Book of Resurrection and the Last Journey of Man, so refer to it.

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(1) On the Day of Judgment, a person will see all his deeds present, as if he were busy doing them at that very moment.
(2) Oh, what has happened to us that He has not left a letter, small or large, without counting and recording it all.

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[Surah Al-Imran (3): verses 31 to 41]

Hint

Say, "If you love Allah, then follow me: Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful." (31) Say, "Obey Allah and the Messenger." But if they turn away, then indeed, Allah does not like the disbelievers. (32) Indeed, Allah chose Adam and Noah and the family of Abraham and the family of Imran above the worlds. (33) Descendants, some of them from others. And Allah is Hearing and Knowing. (34) When the wife of Imran said, “My Lord, indeed I have vowed to You what is in my womb, dedicated [for Your service], so accept this from me. Indeed, You are the Hearing, the Knowing.” (35) And when she delivered her, she said, “My Lord, indeed I have delivered a female. And God is most knowing of what she delivered, and the male is not like the female. And indeed, I have named her Mary, and indeed, I seek refuge for her in You and for her offspring from Satan, the accursed.” (36) So her Lord accepted her. With good acceptance, and He caused her to grow in a good manner, and He put her under the care of Zakariya. Every time Zakariya entered upon her in the sanctuary, he found with her provision. He said, “O Mary, from where did this come to you?” She said, “It is from Allah. Indeed, Allah provides for whom He wills without account.” (37) There Zakariya called upon his Lord, saying, “My Lord, grant me from Yourself good offspring. Indeed, You are the Hearer of supplication.” (38) So she called out to him, The angels, while he was standing praying in the sanctuary, [saying], “Allah gives you good tidings of John,

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confirming a word from Allah and a master, chaste, and a prophet from among the righteous." (39) He said, "My Lord, how can I have a boy while old age has already reached me and my wife is barren?" He said, "Thus does Allah do what He wills." (40) He said, "My Lord, appoint for me a sign." He said, "Your sign is that you will not speak to people." Three days, except a symbolic day. And remember your Lord often, and glorify Him in the evening and the early morning (41)

[Translation]

Say, "O Muhammad, if you love Allah, follow me. Allah will love you and forgive you your sins. Allah is Forgiving and Merciful." [31]
Say, "Obey Allah and the Messenger. But if you turn away, then Allah does not love the disbelievers." [32]
Indeed, Allah chose Adam and Noah and the family of Abraham and the family of Imran above all the worlds. [33]
They are offspring, some of them more than others. And Allah is Hearing and Knowing. [34]
And remember when the wife of Imran said, "My Lord, I have vowed to You what is in my womb, that I will free it for Your service. So accept from me. Indeed, You are Hearing and Knowing." [35]
So when she gave birth, she said, "My Lord, I have delivered a female." And the male is not like the female. So I named her Mary. And I have taken her and her offspring under Your protection from the devil, the expelled." [36]
So His Lord accepted his prayer and raised Mary with a good

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upbringing, and Zachariah took charge of her. Whenever Zachariah entered upon Mary in the sanctuary, he would find food with her. He said, "O Mary, where is this food from?" Mary said, "It is from God. Indeed, God provides for whomever He wills without measure or measure." [37]
It was here that Zachariah called upon his Lord, saying, "My Lord, grant me from You a pure son. Indeed, You are the Hearer of prayer." [38]
And the angels called to him while he was standing in the sanctuary praying, "God gives you glad tidings of the resurrection."

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39]
Zachariah said, "My Lord, how can I have a son when I am old and my wife is barren?" The angels said, "Thus does God do what He wills." [40]
Zachariah said, "My Lord, make for me a sign." He said, "A sign." That is, you will not be able to speak to people for three days except with good, and glorify your Lord much in the morning and evening
. [41]

(Explanation of verses)

Say, "If you love Allah, then follow me. Allah will love you and forgive you your sins. And Allah is Forgiving, Merciful." Apparently, because the disbelievers, especially the Jews, claimed that we are the friends of Allah and His sons, and considered ourselves to be among the special lovers of Allah,

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perhaps considering that everything has signs by which it can be recognized, the verse objected to them, saying, "You who claim that we are the lovers and friends of Allah and have a close relationship with Him, if you are truthful in your claim, you must obey the command of Allah."
If it has been proven in its place that love is a general attraction that attracts the lover to the beloved, and it is by this general attraction that all particles of beings are connected and the foundation of the universe is based on this foundation. If attraction did not exist, the boundaries of beings would be broken. Love is a desire and desire for something, and anything that is pleasant and comfortable in its perception is loved and desirable, and on the contrary, anything that is painful and hateful in its perception is contrary and hated. Therefore, the essence of love is the perception of something that is gentle and moderate in nature. And love is of two kinds, spiritual and physical: Spiritual is that what the beloved loved, the lover also desires and seeks after, and one of the signs of its attainment in the heart, which is the seat of love and the source of truth and guardianship, and love is recognized by it and is considered one of its effects, is that whoever guides him better towards his beloved, speaks of his qualities and virtues, and cools his heart and soul, which have been melted by the fire of separation from his beloved, with sweet words of forgiveness, follows him and becomes obedient to him. And since the religion of Islam is the religion of monotheism and the path to Allah, although the religion

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and the law of all the prophets was this, rather than sending messengers and revealing heavenly books, rather the goal and benefit of the creation of the world is this, that the Almighty God,

with unity and simplicity, may be known from before the effects of His glory and beauty. However, as is clear to those with insight, the most perfect religion in guiding humanity towards the unity of the Almighty God is the religion of Islam. Of course, someone whose eyes are opened to some extent and who truly seeks true perfection, which is achieved through the light of the religion of Islam and the way of life in it, can find a path to that true perfection. Of course, someone who seeks something will strive in seeking it to achieve what he wants, and if he is sincere in seeking, the Almighty God will guide him to the path to achieve it, which is why He commanded His Prophet: "Say, 'This is My way. Call to Allah with clear insight. I and whoever is with me, "Follow me, and glorify Allah, and I am not of the polytheists." Surah Yusuf, verse 108. O Prophet, say to the people, "This is my path and that of my followers. I guide people to Allah with insight, and I declare Allah free from associating partners with Him, and I am not of the polytheists." Some scholars deny the true meaning of the love of the servant for the right of the Almighty and the love of God for the servant. Given that love is a necessity and it is impossible for a creature to be connected to God, the meaning of the Almighty's saying, "And those who believe have the strongest love for God," which is clear in that one of the characteristics and characteristics of believers is that their love for the right of the Almighty is very intense. They say that the purpose of the servant's love for God is to please Him and to remove the veil from their hearts so that they do not err in obedience, and the servant's love for God is to seek His reward and accept their obedience. They have said that the interpretation of it is metaphorical love.
But since love is the same as the heart's attachment to the beloved, and if it is justified in its place, sincerity in religion is fully

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realized when the human heart does not belong to any other than

God
, even to the hereafter, such as the degrees of heaven or salvation from hell, or to any other place of physical affairs, but only his heart and soul belong to God. Therefore, it is clear that sincerity in religion is only achieved through divine love. If the intention of the sincere is not to seek God's friendship and to reach His nearness, and assuming that his heart has been emptied of pleasures and what is other than the truth and has reached the level of sincerity, then what is the form of the end of his action? Why has his heart been completely emptied of this world and the hereafter and has turned his heart to its origin? Nothing remains except divine love, which is the attraction of His mercy that has drawn the servant to His mercy, and in that there will be nothing else, if that eye of your heart, which is called inner insight, returns, you will see how strong its perception is, how delicious and desirable its evidence is, and the pleasure that arises from the perception of spiritual matters is incomparable to anything else. Sensible things are not material, and to the extent that the soul is superior to sensible things, its perception is also superior to physical perceptions. Love is a branch of knowledge, and knowledge is deprived of true pleasure.
Yes, such love in the heart of the servant comes from the divine love that He said, "He loves them and they love Him," which is the same attraction of divine love that draws His pure servant closer to Him and draws him towards His mercy. Of course, all believers know that reaching and reaching the very essence of God Almighty is impossible and unreal. A believer also does not seek the impossible. Rather, his aim is to get closer to the nearness of someone and to perceive the true knowledge and recognize the

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effects of His greatness that have engulfed his heart and soul. His desire is to attain the love of his Lord and to be in the company of His friends and relatives. Divine love is realized and real in this sense. No true believer will have a heart and soul devoid of divine love. Also, without that sincerity, it will not be possible to act in truth. If a servant loves God

for
the blessings that He has given and continues to give to him, then such a person's actions will not be pure because he loves God because he enjoys His blessings. Yes ,
if a servant loves himself because he is a trace of the grace of the existence of his origin and creator, and because he is a weak trace of the effects of His mercy, he knows himself, as the infallible one said,
“Whoever knows himself has known his Lord,”
then loving himself is loving God, and knowing himself is knowing God.
In the explanation of the verse in Safi's commentary, it is said in Kafi and Ayyashi that Imam Sadiq (a.s.) is quoted as saying: Is religion anything other than love? After reciting the verse, "Say, if you love Allah, then follow me, Allah will love you." After that, Muhaqiq Kashani said: I say that love for a servant is the soul's desire for something of perfection that it perceives in such a way that it imposes and brings him closer to that perfection. And love for Allah is His satisfaction with the servant and the lifting of the veil from his heart. And when the servant becomes aware that there is no true perfection except for Allah, and whatever perfection you see from himself or from other than himself is from Allah, with Him, and towards Him, his love is not except for Him and in Him. And that in order to be recognized, it is necessary that

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the servant's intention is obedience and his desire for something that brings him closer to Him. So the sign of the servant's love is The will to obey, worship, and strive for God is eloquent in following the One who is a means to the knowledge of God and His love for those who know God and love Him. So, whoever has such characteristics, due to his obedience, will reach these characteristics in a special way, and the special way will be with these characteristics of the Messenger of Allah (peace and blessings of Allah be upon him and his family) and those who are close to him. So, whoever loves Allah, it is not bad to follow the Messenger in his worship, his character, his manners and his circumstances, until Allah loves him. Indeed, by following the Messenger, closeness is achieved by right of the Almighty. And by getting close to him, he becomes a beloved servant of Allah, as He said: "And indeed, a servant will draw near to Me by voluntary acts until he loves him."
And also because the Messenger of Allah (peace and blessings of Allah be upon him and his family) is the beloved of Allah. Therefore, whoever claims to love Allah, the love of the Messenger is necessary for him, because the beloved is the beloved, and love is nothing other than following him and following his path in word, deed, and presence and character. And the claim to love Allah is not supported except by these, because the Messenger of Allah (peace and blessings of Allah be upon him and his family) is the pole of love and its manifestation. So whoever has a share in following him, There is no one who has any share in his love.
And whoever follows him as is his right to follow him, his inner

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self, his secret, his heart and his soul will become in harmony with the inner self of the Messenger, his secret, his heart and his soul, because the Messenger (peace be upon him and his family) is the manifestation of God's love. And in this connection, it is necessary that in order for a follower to be able to follow the Messenger (peace be upon him and his family), a portion of God's love should arise and the light of love should flow from the Messenger's inner self to his inner self, and he becomes the beloved of God and His lover through the Messenger. And whoever does not follow the Messenger (peace be upon him and his family) and his inner self becomes opposed to the Messenger's inner self, his inner self will be far from being loved and love will quickly disappear from his heart, because if God does not love him, he is not loved by God and is in the position of the Messenger, the one whom God and His Messenger have ordered to follow and love him, and they are the Imams and successors (peace be upon them). In a hadith in Kafi, Imam Sadiq (peace be upon him) said: "Whoever loves to know that God loves him, He who loves Allah must act in obedience to Allah and obey us (i.e., follow our command). Have you not heard the words of Allah Almighty, which He said to His Prophet, peace and blessings be upon him and his family, “Say, if you love Allah, then follow me, Allah will love you and forgive you your sins.” And I swear by Allah Almighty, no servant worships Allah at all unless Allah Almighty includes following us in his obedience. And I swear by Allah, no servant follows us unless Allah loves him. And by Allah, no one claims to follow us at all unless he is our enemy. And by Allah, no one is our enemy.

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There is no one who disobeys Allah, and whoever disobeys, that

is, opposes the command of Allah, Allah Almighty will punish him. On the Day of Judgment, He will turn him into a thorn and throw him into Hell.
[End] If you want to truly know the saints of God and follow them, you must first purify your soul from selfishness and self-worship until the veil of darkness that stands between you and the world of light is lifted and spiritual purity arises for you. Then, through the manifestation of the soul, you will know God and realize the knowledge of the Almighty through the holy souls close to Him, and you will know each of them in the level that is worthy of you, and you will walk step by step with those noble ones and be in front of and obedient to them. Because if you know God with wisdom and compassion, you will know them with light and purity of heart, because they are the manifestation of the vast mercy of the Almighty. If you do not know God, how can you know His Messenger and love Him and obey Him? [End] Yes, light is the evidence of the light of the eye whose light of vision has been corrupted, it will never be able to perceive light until it perceives the light of shapes and colors. The prophets and saints are the degrees of grace extended by God Almighty, so if you do not know the generosity, you will not be able to know the degrees of His grace. The light of the sun can be recognized by the sun, and the light itself can distinguish between the degrees of light. It is narrated in a hadith from the infallible that he said: The connection of a believer with God is greater than the connection of the rays of the sun to the sun, and most of the people have no path to knowledge and love in the greatness of anyone except through the holy souls of Muhammad and the family of Muhammad, may God bless them all, and to cling to their virtue, and to be obedient to their judgment, and to follow the commands and prohibitions of God Almighty.

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In short, love that is based on knowledge in the position of guardianship and imamate is certainly knowledge and love of God Almighty, and if someone has the love of the mustard seed, which is from

If you have knowledge, you will not enter Hell, not superficial, popular love. The commentators have said that the verse about Ka'b Ashraf and his companions was revealed from the Jews because the Prophet (peace and blessings of Allah be upon him and his family) invited them to Islam, and also that Sayyid and Aqib from the Christians said, "We are the children of Allah and His beloved ones." "We are the children of Allah and His beloved ones" is the Christian saying, and "His beloved ones" is the Jewish saying, meaning we are the friends and relatives of the believer and we are closer to Him than you call us by that. When they were asked if you are the friends of Allah, why is there anger and curse upon you? They said, "It is like a father being angry with his son, but he does not spare him out of love and affection. " That was when the Lord of the worlds addressed him, saying, "Say, if you are truthful and love Allah, then love me, because I am related to Him by the message and prophethood, and follow me, and accept and obey what I bring from my Lord, so that Allah will love you."

And in another verse, the desire for death is considered a sign of the love of God for the servant. In Surah Juma, He said, “If you claim that you are the friends of God apart from people, then wish for death if you are truthful.” If you think that you love God apart from people, then wish for death if you are truthful. If you are truthful, wishing for death to reach nearness to His mercy is a sign of God’s love, because the lover always seeks closeness to his

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beloved, and because the attachments of the body and sensual desires sometimes prevent him, and death frees him from the bonds of the body and desires that hinder his purity and piety. The only way he seeks death is to turn his whole heart and face Him with one heart and one direction, and by meeting His mercy and love, his heart and soul will be given a new life, and he will be freed from all human restrictions, and he will be near the closeness of God and in the position of a trustworthy person in the anus of truth. May Allah rest in peace with the Mighty One.

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Indeed, Allah chose Adam, Noah, the family of Abraham, and the family of Imran above all the worlds. After the Jews and Christians who claimed friendship with Allah pointed out that everything has a sign, and the sign of Allah's friendship is obedience to His command, which was conveyed to the people by the Messenger.

In that verse, Allah reminds us that Allah chose prophets like Adam, Noah, the family of Abraham, and the family of Imran for prophethood and gave them excellence and superiority over all the worlds.

Perhaps this refers to the fact that God sent a messenger at every time according to the need of the time and made people obligated to obey His command and gave them superiority and superiority over all the people of their time, and each of them had superiority and superiority over the people of their time, even if there was a difference between the prophets in terms of superiority, as He said: "Those messengers, We have preferred some of them over others." In the Majma', in explanation of the verse, it was said: "Indeed, Allah chose" meaning God chose and chose "Adam and Noah" for His prophethood, "and the family of Abraham and the

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family of Imran over the worlds," meaning He made each of them over the two worlds of time, or He made prophets from them and chose them by saying their religion, as in the Almighty's saying: "And He asked "Al-Qariyyah" (meaning, ask the people of the village) and by saying that He chose them over others in prophethood and other noble matters that God honored them for the benefit of creation. And by saying that He chose Adam by creating him without an intermediary and placing him in Paradise and ordering the angels to prostrate to him and making him a messenger to the angels and mankind and granting him prophethood, long life and the answering of prayers and drowning his people and saving him in the ark and appointing Abraham as a slave and the cooling of the fire and destroying Nimrod. His statement, "And the family of Abraham and the family of Imran," according to him, refers to Abraham himself and Imran himself, as in his statement, "And a remnant of what he left behind the family of Moses and the family of Aaron," meaning Moses and Aaron,

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According to him, the family of Abraham included Moses, Isaac, and the tribes, and among them were David, Solomon, Yunus, Zechariah, and John, and among them was the Prophet, peace and blessings of God be upon him and his family, because he is from the children of Ishmael. According to him, the family of Abraham are the believers and those who adhere to this Islam. [Abbas and Hassan] As for the Ahl al-Imran, according to some, they are also the Ahl al-Imran, as it is said, “The descendants of each other from each other.” So they are Moses and Aaron, the two sons of Imran, and he was Imran bin Yashar bin Fahat bin Yaqub, and according to others, the Ahl al-Imran was Maryam and Jesus, and

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he was Imran bin Ashham bin Amun from the descendants of Solomon bin Dawud, who was the father of Maryam, because the Ahl al-Rijl is from the Ahl al-Bayt who is related to him. [Hasan and Wahb] And in the reading of the Ahl al-Bayt, they are the Ahl al-Muhammad, and they have said that the Ahl al-Imran are the Ahl al-Muhammad, peace be upon him and his family, from those who are his Ahl al-Bayt, and they are those whom Allah the Exalted has purified and are infallible, who are free from evil, because Allah the Exalted does not choose or choose except someone who is like this and whose outward purity is like his inward purity. Therefore, according to this, the choice is specific to a person from the Ahl al-Imran and the Ahl al-Imran who is infallible, whether he is a prophet or an Imam.
And they have said that the word "Istifa" has two kinds of nouns: one is "Istifa for Himself" - God made Him purely for Himself, meaning He made Him pure and exclusive for Himself. The second is "He chose Him for others than Himself", meaning He gave Him priority over others and He singled Him out with favor. Therefore, if the word "Istifa" is used, how did He choose them before the act of selection?
Answer: When it is known that the good of the entrusted ones cannot be completed except with them, then it is necessary to first attempt to describe them and inform them of what is in them, of their good appearance and actions, and to encourage them with their intelligence and glory, so that people will have a call to accept from them and submit to their rulings, and that the verse indicates the superiority of the prophets over the angels, peace be upon them - and the prayers and peace of all the worlds from the angels and others upon their pure souls,

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May God choose them and give them superiority over all the worlds.
And Allah is All-Hearing, All-Knowing. There are two statements in the verse: One is All-Hearing, He hears what the offspring say, and He is All-Knowing of what they conceal in their minds. This is because He has given them preference over others, because their steadfastness in their words and actions is known to God Almighty.
And Baqooli is Sami, which means he hears what Imran's wife had vowed in her heart and knows what she had hidden in her heart. [End] The saying of the women of Imran, Lord, this is your vow, but we are free in the womb, so accept me, behold, you are the All-Hearing, the All-Knowing. "Imran's orders" translated to the end of verse 27 is clear and does not need to be explained. In short, the explanation is that the verses are as the commentators have said, and God reminds His Messenger that remember when the woman of Imran said in prayer, "O my Lord, I have vowed to set free the child I am carrying in my womb for Your service." Perhaps she meant to dedicate him to the service of the Holy City. Accept my vow, for You are the All-Hearing, the All-Knowing, and the All-Knowing. When Maryam gave birth, she saw that the baby was a girl. Out of regret, she said, "O my Lord, I have given birth to a girl, and God knows best what I have given birth to." As if she wanted to say, "I hoped it would be a boy, but God knows what wisdom lies in the fact that a girl is hidden and a boy is not like a girl."
The commentators have said that the meaning is hidden in the sentence “And Allah knows best what she has put in” and that the sentence “And the male is not like the female” is a mustanifah sentence and is the word of God. God knows that Aaron’s wife gave birth to a girl, and if she had given birth to a boy, the wisdom

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that is in the fact that she is a girl would not be in the boy, because although it was possible for a boy to be like Jesus with miracles (

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but the fact that she is a girl is another sign: first, it must be said that the daughter of Jesus was born without a father, which is a sign for the worlds - and secondly, she speaks in the cradle and other wisdoms that are in her.
Then the wife of Imran said, "I named the girl Maryam." They said, "Maryam was called a slave girl in their custom, and I seek refuge with You from the evil of Satan the Rejected." So God accepted her as a child and raised her with a good upbringing and made her a servant of the Holy City.
Kalbi said that when Mary was born, her mother wrapped her in a shroud and sent her to Jerusalem. The chief of the priests, Zechariah, said, "I am the first to take care of her, because her sister is my wife." Then they cast lots, and the name of Zechariah came up. They gave Zechariah the responsibility of taking care of her. Whenever Zechariah entered Jerusalem and saw Mary in the sanctuary, he would see a woman with him. Since Zachariah was Maryam's provider, he wondered where Maryam's table and food came from. He asked, "O Maryam, where did this come from?" She said, "It is from Allah. Indeed, Allah provides for whom He wills without measure." A place that is dedicated to worship is called a mihrab. Raghib said in Mufardat that the mihrab of a mosque is called a mihrab because it is there that the battle between Satan and the desires of the soul and the intellect takes place. Some have said that the reason for this is that since a person must distance himself from worldly occupations and the division of the senses in such a place, it is called a mihrab. Others have said that its original meaning was "mihrab al-bayt," meaning the

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center of the assembly. Then, in connection with that center, the mosque was called a mihrab, and in imitation of that center, The house is also called a mihrab. [End] And some commentators have said that the word "rizqa" which is omitted indicates that that provision was unusual, as they have said that Zechariah saw winter fruit with Mary in

summer
and summer fruit in winter. [End] The commentators have said that Muhammad ibn al-Munkadir narrated from Jabir al-Ansari that the Messenger of Allah (peace and blessings of Allah be upon him) did not receive food for several days. He went to the women's room. There was no food. He came to Fatimah's room and said, "O daughter, do you have any food?" She said, "My life is nothing in exchange for yours." He went to the mosque. Fatimah's neighbor, peace and blessings of Allah be upon her, sent two loaves of bread and a piece of meat to Fatimah. Although Fatimah's husband and children were hungry, he did not touch the food and said, "By Allah, I will feed the Messenger of Allah with this food." He sent one of the children to his father and asked him. When the Messenger came, he said, "My body and soul are sacrificed for you." A neighbor brought a little food. The food was in a box with a lid. He brought the box to the Messenger of Allah (peace and blessings of Allah be upon him). When they lifted the top of the box, the box was full of bread and meat. Fatimah was surprised. The Messenger said, "O daughter, do you have any food?" Fatimah said, "It is from where the food came from." "Allah provides for whom He wills without account." The Messenger of Allah said, "I thank Allah that He did not take

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me out of this world until I saw what Zachariah saw of Mary." There, Zachariah called upon his Lord, saying, "My Lord, grant me from Your presence a righteous offspring. Indeed, You are the Hearer of supplication." It is said that when Zachariah saw such a blessing from Mary, he desired that God would grant him righteous offspring. He had grown old and his wife was barren and barren. However, since he knew that God Almighty had the power to grant him righteous offspring even in such a situation, he said in supplication, "My Lord, grant me from Your presence a righteous offspring." Zechariah asked God Almighty for righteous offspring, meaning a generation that would be pure and righteous from natural filth and sensual desires. "Indeed, You are the Hearer of supplication." Zechariah expressed in supplication that I ask You for such righteous offspring. And I know that You hear prayer, meaning You are the Hearing One, and You hear the prayer of anyone who calls upon You.
The angels called him while he was standing in prayer in the sanctuary. The prayer of Zechariah was answered, and God Almighty, after Zechariah's old age and his wife's barrenness,

blessed
him with a son named Yahya. Apparently, he had asked God for a child who would be like Maryam in virtue and moral virtues. While Zechariah was busy in worship in the sanctuary, the angels called him:
"Allah gives you good news of Yahya, confirming a word from Allah, and a master, a protector, and a prophet from among the righteous." It is clear from the verse that before God created his sperm, When Yahya is born, he will be named Bayhay, as it is said in Surah Maryam, verse 70, or "O Zachariah, we give you good news of a boy whose name will be Yahya, for we have not

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given him a name before." The verse of Bayhay gives good news, "O Zachariah, we give you a son whose name will be Yahya, and he has not had a name like that before." And in the verse, it mentions some other virtues of Yahya. One of the characteristics of Yahya is that he confirms by word, meaning Yahya was a confirmer of Jesus, who was called the Word of Allah because God Almighty called Jesus a word where He said about him, “by a word from Him,” and it is said that God Almighty called Jesus “a word” because he was created by the word “be.” Yahya was the first person to believe in Jesus, son of Mary, and he was six months older than Jesus (peace be upon him), and they were cousins, and Yahya was killed before Jesus (peace be upon him) was taken to heaven.
The second of Yahya’s virtues mentioned in the verse is that he was called a master because he was the most distinguished in knowledge, patience, and piety, and he was the leader and master of the people—and he was a master in religion.
Saeed Jubayr said that Sayyid means obedient to God - Qatadah said that Sayyid means learned and pious. Other words have also been said in the meaning of Sayyid and the best opinion is that they have said that Sayyid and great one bows down to someone who is honored by God Almighty.
The third of the virtues mentioned in the verse is that it is said “hasour” They have said that hasur is derived from hasur and hasur means imprisonment and it is from him.

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Hisar and hasur mean confinement and confinement. It has been narrated from a group of commentators who have said that “hasur” refers to someone who refrains from women and does not have intercourse, and therefore the word hasur is “fa’ul” meaning

active, meaning he refrains from desires. It is narrated from Abu Hurairah that the Messenger of Allah (peace and blessings of Allah be upon him and his family) said that every one of the children of Adam had a sin except Yahya, who “was Sayyid and hasur and a prophet among the righteous.” He said, "My Lord, I will have a boy, and I have reached old age, and my wife is barren." Apparently, when the good news of such a boy reaches Zechariah, he says in surprise, "O my Lord, how is it possible for me to have a boy, when, according to the law and wisdom that governs the whole world, I myself have reached old age and my wife is barren and barren? How is it possible for me to have such a boy?" He said, "Thus says Allah. He does what He wills." He said, "My Lord, make for me a sign." He said, "Your sign is that you will not speak to people for three days except by a sign." After the good news of such a boy reaches Zechariah, he says, "O my Lord, how is it possible for me to have a boy?" He said, "O my Lord, make for me a sign." He said, "Your sign is that you will not speak to people for three days except by a sign." The name Yahya was given with such outstanding attributes. He said, "O God, give me a sign and a sign that will inform me of my wife's pregnancy with this son." Perhaps his intention was that at the time of the fertilization of Yahya's sperm, he would rise more in praise and thanksgiving to God. The answer comes from God Almighty. The sign of his pregnancy is that for three days you will not speak to people except by signs and gestures. And remember your Lord much and glorify Him in the evening and the early morning. This refers to the great verse that God, the Exalted, accepted your supplication in old age and granted you righteous children. It is appropriate that you should be grateful for such a blessing in the “Ishi” night. It has been said that Ishi is from the setting of the sun until night and from the time of

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Maghrib prayer until part of the night. “Wal al-Bakar” is the entry at the beginning of the day, meaning remember your Lord in the night and day and be busy in remembrance and supplication and be grateful and be the guardian of your blessings.

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[Surah Al-Imran (3): verses 42 to 51]

Hint

And if you say to the angels, O Mary, that Allah is pleased with you, and you are pleased with the women العالَمِينَ (42) O Mary, she prostrated herself to her Lord and bowed down with the rak'ahs (43) And she was among the generations الغَيبِ نُوحِيهِ إِلَيكَ وَ ما كُنتَ لَدَيهِم إِذ يُلقُونَ أَقلامَهُم أَيُّهُم يَكفُلُ مَريَمَ وَ ما كُنتَ لَدَيهِم إِذ يَختَصِمُونَ (44) إِذ The angels or Mary say: إِنَّ اللّهَ يُبَشِّرُكِ بِكَلِمَةٍ (45) And he is the Messiah, Jesus son of Mary, and his journey in this world and the Hereafter. (45) And (46) Your Lord said: They are for him and for me يَمسَسنِى بَشَرٌ قالَ كَذلِكِ اللّهُ يَخلُقُ ما يَشاءُ إِذا قَضى أَمراً فَإِنَّما يَقُولُ لَهُ كُن (47) And he knew the Book, and the wisdom, and the Torah, and the Gospel, (48) And a messenger unto the children of Israel إِسرائِيلَ أَنِّى قَدجِئتُكُم مِيَةٍ مِنّكُم أَنِّي أَخلُقُ لَكُم مِنَ الطِّينِ When the bird blows into it, it becomes a bird by Allah's permission الأَبرَصَ وَ أُحِيِ المَوتِ بِإِذنِ اللّهِ وَ أُنَبِّئُكُم بِما تَأكُلُونَ وَ تَدَّخِرُونَ فِى He said to you, 'There is in it a verse for you, if you are believers From the Torah and to make it easy for you with a reward from your Lord (50) If Allah is your Lord and your Lord, follow this path مُستَقِيمٌ (51)

Page:

[Translation]

TAFSIR MUSHAF FATIMA (A.S) BY AYATOLLAH R SYED AHMAD NAQVI

And remember when the angels said, "O Mary, indeed Allah has chosen you and purified you and preferred you above the women of the worlds." [42] "
O Mary, obey Allah and prostrate yourself and bow down with those who bow down." [43] "
(O Muhammad) that this is of the news of the unseen which We reveal to you, and you were not with them when they cast lots as to which of them should be Mary's guardian, and you were not with them when they disputed about her guardianship." [44] "
O Mary, Allah gives you glad tidings of a word whose name will be the Messiah, Jesus, son of Mary, honored in this world and the Hereafter, and of those brought near." [45]
And he will speak to the people in the cradle and in infancy, and he will be of the righteous." [46]
"My Lord, where is it? How can I have a son, when no human being has touched me?" The angels said, "Thus does Allah create what He wills. When He decrees for me, He says to it, 'Be,' and it is." [47] And with it He is. He teaches the Book and wisdom, and teaches the Torah and the Gospel
, and he is a messenger and a messenger to the Children of Israel.
(And he said to them) "I have come to you with signs from your Lord. I create from clay the form of a bird, and I breathe into it, and it becomes a bird by God's permission. And I heal the blind from birth and the leper, and I bring to life the dead by God's permission. And I inform you of what you eat and what you store in your houses. Indeed, in this is a sign and a sign, if you are believers." [48]
(And he said) "I confirm what is between my two hands of the Torah, and I make lawful for you some of what was forbidden to you. And I have come to you with signs from your Lord. So fear God and follow me. [49]

TAFSIR MUSHAFTAMKA.S.BY ATAULLAH DRSYED IMMAR NAQVI

Indeed, God is my Lord and your Lord. Worship Him only. [50]
And this is the straight path. [51]

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(Explanation of verses)

Hint

And when the angels said, "O Mary, indeed Allah has chosen you and purified you," when Maryam was engaged in worship in the Holy House and stood up to serve that holy place and attained the status of servitude and became worthy of the status of servitude and honor, she was addressed and accepted, and they accepted her servitude, then they made her honorable and respected by virtue of virtue.
1- John, to whom the angels conveyed revelation and gave him good news, and they said that the angels meant Gabriel, who called him the Holy Spirit and called him by the name, "O Maryam." And speaking in this way conveys an additional characteristic and indicates that she is beloved to Allah.
2- "Istifiq" O Mary, God has chosen you and purified you, and made you pure and innocent, and cleansed you from all physical and spiritual filth. Her inner purity is known as the infallible one, and no sin had been committed by her during her lifetime. It has been said that her physical purity was free from the impurities that women of the world suffer from, such as menstruation and postpartum period. It has been said that if the additional Istifaq is used, it means precedence, and it is different from the absolute Istifaq, which means submission.
And the superiority of Mary over the women of the worlds is explained in the fact that in one verse, Maryam is mentioned twice

TAFSIR NOOR FATIMA (A.S) BY AYATOLLAH DR SYED AMMAR NAQ

in terms of superiority. The first superiority is her superiority over all people in rank and position in relation to her time, and the second superiority, since she became superior, is her superiority over the women of the worlds because the divine breath was blown into her and she became pregnant with Jesus. Although it is clear from the verse that God has given Maryam superiority and superiority over all the women of the first and last worlds, when we add to it the authentic hadiths that have come down from the Messenger of Allah (peace be upon him) and the pure Imams (peace be upon him) (

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, its application becomes restricted, except for Fatima (peace be upon her).
Some commentators have said how can it be said that Maryam (a.s.) is better than Fatima (a.s.) when, according to Shia and Sunni consensus, the Messenger of Allah (s.a.w.a.) said , “Fatima is a portion of my semen, and she is the light of my eyes, and the fruit of my heart and my soul, which is between my genitals and my genitals, and she is the hour of my forgetfulness, ” until the end of the hadith. Therefore, according to the hadith that Fatima is a portion of the Prophet’s body, she is not equal to Maryam, who is a portion of Imran’s body.
And the application of the verse can be made with these hadiths and the hadith narrated from the Messenger of Allah (s.a.w.a.) that he said , “My daughter Fatima is the mistress of the women of the worlds,”
and not with the women of the worlds, who are even superior to Fatima (a.s.), who is a portion of the body of the Holy Prophet (s.a.w.a.).

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It is also narrated from the Messenger of Allah (PBUH) that he singled out four women in the world for their virtues: Maryam Siddiqah, Asiya, the wife of Pharaoh, Khadijah bint Khuwaylid, and Fatimah, the daughter of Muhammad (PBUH). Some commentators have said that, in response to the question of whether Maryam's superiority over women was in all respects or in some of them, we say: What is meant by the verse "When the angels said, O Maryam, indeed Allah gives you good news of a word from Him" (1) and the verse "And she who guarded her chastity, We breathed into her of Our spirit and made her and her son a sign for the worlds" (Anbiya, verse 12). And the verse, "And Maryam, the daughter of Imran, the one who gave birth to the furrows, so we breathed into our souls and truthfulness the words of the Lord, the books, and the Kant of mine." Al-Qanatein""""2" of the prohibition of verse 12 appears that his priority

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(1) O Messenger, remember when the angels said, "O Mary, indeed Allah gives you good news of a word from Himself ." (2) And the woman, Mary, who had perfected her womb, so We breathed into her of Our Spirit, and Mary confirmed the words of her Lord and His scriptures, and she was one of the obedient servants of Allah.

This is because of the extraordinary position that she was given regarding the birth of Jesus (peace be upon him). But other issues that are mentioned in the verses of the case, such as Mary's purification, her confirmation by the divine words and heavenly books, as well as her being a narrator, and others, which are matters that are not specific to Mary and have been found for others than her - that some say that Mary herself has taken

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precedence over the women of the world, refutes the application of the verse [Tafsir al-Mizan] or Maryam: "O Mary, I am your Lord, and I prostrate myself, and I bow down with those who bow down." Qunut means to accompany obedience with submission, and the meaning of bowing and prostration is also apparent, and perhaps the meaning of the Almighty's saying, "With those who bow down," means to engage in worship with them. And from the repetition of the call, the first is in the position of Mary's virtue, when the angels say "O Mary" and announce that God has chosen you and purified you and has given you superiority over the women of the worlds, and the second address "O Mary, you are worthy" perhaps wants to make her understand that in gratitude for such virtue that has honored you, you should rise in the position of obedience and place yourself in the position of servitude so that you may become the beloved of God Almighty and the place of divine deposit and acceptance of the pure spirit of the Prophet of the Most High, namely Jesus. This is from the news of the unseen that Noah revealed to you, and what was with them when they threw their pens, which of them would be the guardian of Mary? Like the story of Mary and her mother, who apparently asked God for permission to release the child she was carrying in her womb to serve in Jerusalem, and also the story of Mary when she was born and her mother sent her to Jerusalem and there was a discussion among the monks about which one would take charge of Mary's guardianship, and as the verse informs us, there was a dispute and a fight between them and finally it was decided by drawing lots. It is said that the drawing of lots at that time was like throwing pens into water, each one coming out on

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of the water, which one was the slave. Zakaria was both the governor of Jerusalem and the husband of Mary's sister, and the pen also came out on the water with his name on it. Zachariah took over the guardianship of Maryam, and the story was unknown to the Prophet (peace be upon him and his family) who had not seen their books, or because the Gospel was distorted, its details were not available in the books of the two Testaments, and it is clear that information about any matter and story must be obtained either through history or lessons from a teacher, or through news, or through revelation. And since the story of Maryam, as well as her position and her pregnancy with Jesus [peace be upon him], was not possible before this, either because the Gospel was distorted or because the Prophet (peace be upon him and his family) was illiterate, it is possible to consider it as a type of revelation.

إذ قالت علماليكة و MARYAM: Indeed, Allah gives good tidings to you with the word of Mine, the name of the Messiah, Jesus, the son of Mary, and places in this world and the Hereafter. Min-al-muqarabbein "wajiha" is assigned and present, that is, Makina Sharifa, who is great and powerful, and the closeness is that he was taken to the sky.

In the verses, the word "O Mary" is used several times, and apparently the first, "O Mary, indeed Allah has chosen you" is a good news to her, that "O Mary, We have chosen you among women and purified you from physical and spiritual impurities." The second, "O Mary," commands her to stand firm in worship and servitude. The third, "O Mary," gives her the good news of a son whose name is Christ, who is the object of divine favor in this world and the Hereafter and is among those who are close to Him. He speaks to people in the cradle and when he is old and among the righteous. Apparently, this is for Mary's joy and hope, and

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perhaps so that Mary knows that if she spent her youth in worship, asceticism, and piety, the Most Gracious God has blessed her with the best of blessings, namely, righteous children. Rather, she will have the best children without a husband. The brightness of his eyes and the fruit of his heart are the fragrance of the dignity of the Prophet, through which the sentences inform him, and two virtues are mentioned in the verse about Jesus (peace be upon him): one, in the cradle

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as a child, he speaks to people with God's permission, which absolves his mother of slander, and the other, he counts him among the righteous and doers of good.
She said, "My Lord, I will have a son, and no human being has touched me." When the angels gave Mary the good news of Jesus [PBUH] that God would honor her with a son with such qualities, she apparently said in surprise. How is it possible for me to have a son when no human being has touched me? Of course, Mary knew with that greatness that God has power over everything and that there is nothing impossible in the face of the universal power of God. In order to resolve the problem of how Mary was surprised, some commentators have given two answers: one is because of the violation of custom, because such a thing has never happened at any time or era, and that it is surprising, although there is no surprise in the face of the universal power of God. The second question of Mary [PBUH] was not because of doubt in the universal power, but rather because of the question, because she wanted to understand how the matter would happen and to learn about His secret.
He said: Thus Allah creates what He wills. When He decrees a matter, He only says to it, "Be," and it is. In the answer that He

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gave to Maryam in response to her question, He reminds us of two very important things: First, He shows that His power is universal, that He does whatever He wills, and that there is no obstacle or hindrance to the will of God, and also, in the generality of His power, there does not seem to be any impossibility. Second, in describing the quality of the creation of possibilities and the speed of their fulfillment, He reminds Maryam that when the will of God Almighty is attached to the creation of an object, He says, "Be," that possibility immediately comes into existence, because at the time of creation, the word has no meaning.

[In justification of "Ken Fikkun"]

Several aspects have been quoted from commentators, but apparently "kan" refers to the speed of responding to the

possible

, that when God Almighty wills, the possible creation of the possible is immediately by will of that object, because at the time of creation, the word has no meaning, and the word "fikun" conveys the speed of responding and accepting the possible, and it may be said that the meaning of the word "kan" is the same as the creative matter, and fikun is the creative response. He said: Thus Allah creates what He wills. Some commentators said that here it says "He creates what He wills" and in the story of Zechariah, "He does what He wills." The difference is that Zechariah gave birth to a child according to the habit that is present in the creation of the soul, so the verb is more appropriate because it is general, and He gave Mary a child not according to the habit of birth and reproduction, but rather to pure invention and specific creation, so the word "creation" is more appropriate because it is more specific than the verb.

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"If He decrees a matter" means to decree something and complete it, either through speech or through action. However, in terms of speech, it is like what the Lord of the worlds said, "And your Lord decreed that you worship none but Him," and in terms of action, it is like what He said, "So they decreed seven heavens," and in terms of action, it is like what He said, "So he decreed so-and-so's religion," and in terms of action, it is like what He decreed so-and-so's religion," and in terms of action, it is like what He decreed so-and-so's religion. Here, both aspects are possible. But what is said to Him is, "Be, and it is." They have said that the creative address is made to the addressee in the process of being, not to the addressee before the creation, nor to the addressee after the creation. Otherwise, the address would not be accepted and would not be correct. And it is true that the address is to that which exists in the knowledge of God Almighty, even though it is devoid of self, and whatever is known to be true is present in the ruling, then its address would be correct. [Disclosure of Secrets] And He will teach him the Book and Wisdom and the Torah and the Gospel and a Messenger to the Children of Israel. This is a verse of al-Aftaf on the verse “Revelation to you” among the virtues that God Almighty gives good news about Jesus (peace be upon him) through Maryam is that he will be given a book of writing in his hand and wisdom.

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Perhaps the meaning of wisdom here is the same as the knowledge of the Torah and the Gospel, the book that was revealed to Jesus (peace be upon him). And by the way, the knowledge of what is lawful and unlawful. And according to my opinion, all the books and scriptures that were revealed to the prophets said that the last of the prophets of the Children of Israel was Jesus (peace be upon

him). “And the Torah and the Gospel” is a conjunction of wisdom, and from the conjunction of the Torah and the Gospel with wisdom, it is clear that the meaning of wisdom is the knowledge of the Torah and the Gospel, and it is a kind of special conjunction with the general.
Indeed, I have come to you with a sign from your Lord. The verse of the verse is the statement of Jesus (peace be upon him), when he said to the Israelites, “I am a messenger and a messenger of God, and I have come from your Lord with a miracle.” The people said, “What is this miracle?” He said:
He said, "I will create for you from clay the form of a bird, then I will blow into it, and they will become birds, by the permission of Allah." Creation and creation mean invention and invention, and invention and invention are specific to Allah, who creates something from nothing. And the fact that Jesus attributes the creation of the bird to himself and says, "I do so" means that because I am the Messenger of God, to prove my mission, that I am His Caliph and representative, that the basis for what I do is that it was done by His command and by His will. In the next sentence, he clarifies that my action, namely, making the shape of a bird, is due to a divine command to me, but "and they will become birds, by the permission of Allah." Becoming a real bird, although representing the Caliph of my God, is not my work and is beyond my ability. That work of God and His permission, that is, His offspring, will be realized. "And there is no creator except Allah." And as to what kind of bird that bird was, they said it was a bat, because bats have breasts and give milk, and they also have teeth.
Explanation: Creation and invention means bringing something from non-creation to existence, but measurement and accidental form means gathering the parts of an object that on

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the form-maker and painter creates things. It can be attributed to God, such as the form of a fetus that is created in the wombs by the power of God Almighty. It is not a created work, and it can also be attributed to creation. In some cases, as in the same verse, there is a story of Jesus saying, “I am creating for you from clay,” which attributes the depiction of the form of a bird to Himself, and also the act of blowing into it again, but in His words, “And they will be birds by the permission of God,” He attributes the external becoming of a dove to the permission of God, because becoming birds and finding a substantial existence is an invention and invention that is specific to the essence of Oneness. Nothing can create something that does not exist by itself, and give it an external, objective existence, nor can it be executed. It can completely destroy him, yes, it can change its form into another form, even when a human or an animal is killed, only his action causes a distinction and separation between his soul and his body. His soul is not completely destroyed, nor are the materials of his body changed from one form to another. The miracles of the prophets and their manipulation of materials, where wisdom required it, were done entirely by God's permission and will. In Majma' al-Bayan, it is said, "Indeed, I will create for you from clay the form of a bird," meaning I will measure for you and make for you a picture from clay like the form of a bird, "and I will blow into it," meaning measured in clay, "and they will become birds by God's permission," and by His power. And by the command of God, and he said, "Then the bird turns by God's permission." And in the image and blowing of the bird, he did not say, "by God's permission," because the image of clay in the form of a bird and the blowing of the air into it are among

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those things that are within the power of the worshipers, but the making of clay into a bird in such a way that flesh and blood are not visible and it comes to life is among those things that no one except God has the power to do. That is why he said, "by God's permission," so that it is known that it is the work of God, not the work of Jesus [peace be upon him]. [End]

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And He heals the blind and the lepers and brings the dead back to life by the permission of Allah. From the words of Jesus [peace be upon him], who, in order to prove his mission, informs people that he said, "I heal the blind." According to him, a blind person is a blind person, and according to him, a person who is blind at night. And because the cause of sight is very important among people, he first mentions a blind person and then leprosy. And he also says, "I heal the leper." And because the treatment of these two diseases is difficult, he has singled out two diseases among them.

And I bring the dead to life by the permission of Allah, in that the verse also attributes healing the blind and lepers to Himself and assigns the resurrection of the dead to Himself, by the permission of Allah, that I do this by the permission of Allah, although all the miracles of the prophets are performed by the permission of Allah and His offspring, but in creation and the resurrection of the dead and causing death, it is exclusive to Allah, although it is the beginning to prove their prophethood, but the verses indicate that due to the importance of creation, life, and death, in special cases, He requires a second permission, as was said in the resurrection of the chicken.

And I inform you of what you eat and what you store in your houses. The verse is the subject of Jesus' statement that among

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my miracles is that I inform you of what you eat and what you store in your houses.
It is narrated from Kalbi that when the Prophet Jesus (peace be upon him) said, "I heal the blind and the lepers and bring the dead to life," the people said, "This is magic. We do not want any miracles. Tell us what we have eaten and what we have stored in our houses." He said, "I will do as you ask." Then he would say one by one, "You ate such and such food and how much did you store in your house?" Forty men gathered together, and each of them brought different foods from home. They ate a certain amount and put away a certain amount. They came.

And they said, "Tell us how much we ate and how much we put away." Gabriel informed him and told them one by one. Indeed, in that is a sign for you, if you are believers. After performing the miracle that was apparently the first time he was sent, Jesus [pbuh] announced to the people that I have been sent to you by God Almighty, and miracles have been placed in my palms to prove my words. These are signs and signals that confirm the truth of my words, if you are believers. And confirming what is with you of the Torah, and making lawful for you some of what was forbidden to you. They said, "And confirming" is a reference to "a Messenger to the Children of Israel." This is the word of Jesus, peace be upon him, who wants to say, "God has made me a Messenger to the Children of Israel, confirming and believing in what is with you of the Torah, and making lawful for you some of what was forbidden to you." And the phrase "I will make lawful some of the things that were forbidden to you" refers to some of the things that God Almighty has forbidden to them in the Torah, as stated in the Almighty's

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verse: "So some of those who were unjust, We have forbidden for them good things which We have made lawful for them" Surah An-Nisa, verse 16.
As it has been said that camel meat, the fat of some birds and fish were forbidden to the Children of Israel in the Torah, because the Gospel abrogated some of the commandments of the Torah, here Jesus [peace be upon him] informs the Children of Israel that I will make lawful for you, by the command of God, some of what was forbidden to you in the Torah.
And according to the saying of the Children of Israel, they had forbidden some of the things that were lawful for them, Jesus (peace be upon him) said, "I make lawful for you some of the things that were lawful for you in the Torah, but you yourselves have forbidden for yourselves."

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And I have come to you with a sign from your Lord, so fear Allah and obey. Indeed, Allah is my Lord and your Lord. I have come to you with a sign from your Lord, so beware of disobeying the command of Allah. Indeed, Allah is my Lord and your Lord. Perhaps the emphasis on "My Lord and your Lord" is intended to point out that the miracles and signs that God Almighty has honored me with to prove his mission may not produce a corrupt thought in you and you should attribute to me a god, and you should know that I am a servant and messenger of God. Perhaps Jesus [peace be upon him] predicted by God's command that people would not delude themselves before the miracles, especially the resurrection of the dead, that Jesus had any other relationship with God than prophecy.
Indeed, Allah is my Lord and your Lord, so worship Him. This is the straight path. This is what He has commanded them to avoid

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speaking falsely and to know that Allah, your Lord, is my Lord. I am a servant of Allah. So worship Him. And the straight path, the end of which is nearness to the Lord of the worlds, is that you do not associate anyone with Allah in worship and obedience, and that you become unified in all respects so that you may be successful in nearness to no one.

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[Surah Al-Imran (3): verses 52 to 63]

Hint

And when Jesus perceived disbelief on their part, he said, “Who will be my helpers to Allah?” The disciples said, “We are the helpers of Allah. We have believed in Allah, and bear witness that we are Muslims (in submission). (52) Our Lord, we have believed in what You revealed and have followed the Messenger, so register us among the witnesses.” (53) But they planned, and Allah planned, and Allah is the best of planners. (54) When Allah said, “O Jesus, indeed I will take you and raise you to Me and Purifying you from those who disbelieve and making those who follow you superior to those who disbelieve until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that over which you used to differ. (55) As for those who disbelieve, I will punish them with a severe punishment in this world and the Hereafter, and they will have no helpers. (56)
As for those who believe and do righteous deeds, Then He will pay them their wages, and God does not like wrongdoers. (57) This is We recite to you of signs and remembrance. Al-Hakim (58) Indeed, the likeness of Jesus in the sight of God is like that

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of Adam. He created him from dust, then said to him, “Be,” and so he is. (59) The truth is from your Lord, so do not be of those who doubt. (60) So whoever disputes with you concerning it after the knowledge that has come to you, say, Come. We invite Our sons and your sons, our women and your women, ourselves and yourselves.
Then let us supplicate and invoke the curse of Allah upon the liars. (61) Indeed, this is the true account. And there is no god except Allah, and indeed, Allah is the Exalted in Might, the Wise. (62) But if they turn away, then indeed, Allah is Knowing of the corrupters. (63)

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[Translation]

When Jesus sensed their disbelief, he said, "Who will help me to God?" The disciples said, "We are helpers. We have believed in God, and bear witness that we have submitted." [52]
"Our Lord, we have believed in what You have revealed and we have followed the Messenger, so write us down in the Book of Witnesses." [53]
They plotted against God, and God plotted against them. And God is the best of planners. [54]
And remember when God said, "O Jesus, I will take your soul and raise you to Myself and purify you from those who disbelieved, and I will give those who follow you preference over those who disbelieved until the Day of Resurrection. Then to Me is your return. So I will judge between you concerning that in which you differed." [55]
And I will punish those who disbelieved in this world and the Hereafter with a severe punishment, and for them there will be no

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helpers. [56]
And those who believed and did righteous deeds, Their reward will be paid in full, and Allah does not love the wrongdoers. [57]
That the stories which We recite to you are of the signs and the remembrance of Allah, the Wise. [58]
Indeed, the likeness of Jesus with Allah is like that of Adam. He created him from dust, then said to him, "Be!" and he was. [59]
The word of truth is from your Lord, so do not be of those who doubt. [60]
Whoever disputes about Jesus after the knowledge has come to you, say, "Come, let us bring forth our sons and your sons, our women and your women, our souls and your souls, and let us curse together, and let us invoke the curse of Allah upon the liars." [61]
Indeed, it is a true story, and there is no god but Allah. Indeed, He is the Exalted in Might, the Just. [62]
But if they turn away, then Allah is the one who corrupts the worlds
. [63]

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(Explanation of verses)

Hint

When Jesus sensed disbelief among them, he said, "Who among my helpers is there for Allah?" When Jesus sensed disbelief among the Jewish community and realized and knew that they were about to kill him, and whether his knowledge came from revelation or from the evidence of their behavior and speech, whatever he sensed, he certainly acted with the permission of God

TAFSIR AL FATIMA (A.S) BY AYATOLLAH DR SYED AMMAR NAQVI

Almighty, because the messengers are obligated to be very persistent in the matter of mission, and Jesus's (peace be upon him) running away from his people was not out of fear of being killed, and that, of course, had to be done by the command of God Almighty.

In short, when Jesus, son of Mary, felt the disbelief of his people and perhaps realized that they were plotting to kill him, he fled from them until he reached the group of disciples, and it is said that they were a group of cloth-makers who washed and whitened clothes. When he reached them, he asked for their help to defeat the Jews and said, "Who will be my helpers to Allah?" The helpers are the group of the victorious, just as the witnesses are the group of the martyrs. "Ily" means with. The Almighty's saying, "And do not eat their wealth with your wealth," means with your wealth. Who will help me with Allah? And by my saying "Ily" means with - who will help me in the way of Allah. In the Manhaj, it is narrated from Ata that Mary gave Jesus to a dyer from childhood, who was a great dyer, to learn the art of dyeing. One day, the master of Jesus said to me, "I will go there in a few days to dye the clothes the same color that I have shown you." When the master left, Jesus threw all the clothes into the Nile River and said, "O Allah, bring them out for us." When the master came, he asked where did you take the clothes? He said, "They are all in this river." The master said, "Woe to you, what a deed you have done! You should dye each one a different color. If I test you, you will cry out and shout. The people gathered. Jesus said, "O master, why are you all crying? Come to the river, I will bring out the clothes in the color you want." The master came to the river and said, "

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The clothes must be red, and the other yellow, and the other ruby, and the other blue, and the other green." Each one that Jesus brought out from the river was the same color that the master had asked. The dyers and the people of the market who saw it knew that. Which is of the power of God and no human being is capable of the like of it. So Jesus called them and they left their shops and houses and chose the company of Jesus and were always with him and they observed his signs and wonders and their insight increased.

And some have said that they were weavers and made their clothes white that is why they were called apostles, according to others they were kings who always wore white clothes. Jesus asked them to help him against the Jews and they obeyed and became obedient and submissive to him.

Ibn Aun said that a peaceful king of his time gathered together and held a feast, and Jesus was among them. When they spread the table, the king looked at the food that had been placed before Jesus, which he ate from as usual with all the people and which did not diminish in any way. They asked him, "Who are you?" He said, "Jesus, son of Mary, the Messenger of God Almighty." Jesus, peace be upon him, invited the king and believed, and the king's privates who were with him confirmed him, and they left all the people and followed him and became his companions.

In Anawa, it is said, "The disciple of the man is pure." It is taken from the word "Hur" which means pure white, and from it "Hawriyaat" for vegetables, for the purity of their colors and softness. The companions of Jesus were called "Hawriyat" because of their sincerity of intention and purity of their bed. In a narration, it has been narrated that there were twelve disciples who accompanied Jesus [PBUH] in the plains, mountains, on land and at sea. When they became hungry, they would say, "O Spirit

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of God, we are hungry." Jesus would touch the ground, and after each man's turn, two loaves of bread would come out. When they became thirsty, he would touch the ground and water would come out. One day, they said, "There is no one on earth better than us. If we are hungry, you feed us, and if we are thirsty, you give us water

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We benefit from your conversation and service, and we see wonders and wonders from you." Jesus said, "The one who eats from what his hands have earned is better than you." They chose carrots and washed people's clothes, and were content with that. In short, the disciples' response to Jesus was They said, "We are the supporters of the religion of God." [End] The disciples said, "We are the supporters of God. We believe in God and bear witness that we are Muslims." After Jesus felt disbelief from the Jews and realized that they were plotting to kill him, he asked the disciples for help and said, "Who will help me in the way of God?" The disciples said, "We are the supporters of God." The disciples said, "Our Lord, we believe in what You have revealed and we follow Your Messenger." The disciples said, "Our Lord, we believe in what You have revealed and we follow Your Messenger." So write us with the witnesses - Write our name among the witnesses - Two statements have been quoted from the commentators here: 1- Ata said: “With the prophets” - write our name with the prophets, because every prophet is a witness of a nation.

2- Abdullah Abbas said: “With Muhammad, may God bless him and grant him peace, and his nation” and its statement: “And we have brought you as a witness against these” and his statement:

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“And thus have we made you a middle nation so that you may be witnesses against people.”
And they plotted, and Allah's plot, and Allah is the best of plotters. They call subtle planning a plot, and according to some, plot is an attempt at corruption, and the Arabs said the plot of the night when the night became dark.
The Jews plotted, and their plot was a plot in the matter of Jesus, how to kill him.

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And they said that the Children of Israel expelled him from the city, after a while he returned and established the foundation of the propaganda, and that was that everyone intended to kill him.
"And Allah's plot" has been narrated from Fara that the statement that plot is a trick, a ruse, and corruption on the part of a servant is from Allah Almighty, and the meaning of plotting is to take servants by surprise. Allah Almighty said, "We will draw them from where they do not know."
Abdullah Abbas said that the meaning of Muqara is that whenever a servant commits a new sin, God bestows upon him a new blessing.
Allah said, O Jesus, I am the One who has passed away, and I have raised you to Him, and I have cleansed you from those who disbelieved, and made those who followed you above those who disbelieved. Kafirua until the Day of Resurrection said in Majmaal Al-Bayan, when he explained what the people of Jesus did out of machination, deception, and intent to kill him, then he explained what he had bestowed upon him out of the pleasure of planning and good destiny
. Tawam bi eenkek that you live from the earth I raise the sky without dying. [From Hussain, Ka'b, Ibn Jarih, Ibn Zayd, Kalbi,

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and others] And according to the saying in the meaning of "deceased", there are two interpretations: one, I raise you to my feet, so that nothing will reach them from you, and it is like what they said, "Toufat Kadha wa Istufateh", i.e. I took him completely, and the other "Ini Mustalmik min Qolham Ini Astilmatah", i.e. "Toufat Minha Qadha", i.e. I lost you. I saved them 2- I saw you, I saw you in a dream, and I lifted you up beside me in my dream, on the authority of al-Rabi', who said: God Almighty raised Jesus from the ground while he was sleeping, according to the saying of the Almighty: "And He is the One who will die in the night", that is, He will kill you, because sleep is the brother of death, and Allah said: "He dies. At the time of his death 3- "I will raise you up in my sleep in my dreams."

From Ibn Abbas and Wahhab, who said: "Allah, the Most High, will make you sleep for three hours, and the evidence is based on the words of the Most High, "And He is the one who keeps you awake in the night." Sleep is the brother of death, Allah Almighty said, "Yatwa'fi al-Anfuss at the time of her death and those who did not die in their dreams" means that God takes care of himself on those souls who did not die in a dream. «Fakif Kan Punishment and Vows" and vows are before punishment, and in addition to the saying of the Almighty, "And we did not punish until the Messenger was sent" [and this saying is quoted from Sahaq] and it is narrated from the Prophet (PBUH) that he said Jesus son of Maryam did not die and he will return to you before the Day of Resurrection" meaning Jesus son of Maryam did not die. He will return to you before the Day of Resurrection. And it is a valid hadith from him that he said: How will you be when the son of Maryam returns to you while the Imam is yours and yours?

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[Muslim and Al-Bukhari have narrated in the Sahih Hadith] Therefore, according to the hadith, he said, O Jesus, who is constipated, you will die after you descend from the sky, that is, I will raise you up to the sky, then I will bring you down from the sky and I will die.

[And the words "رافِعُكَ إِلَيَّ" in the words]

1- I will raise you to My heaven, and the fact that the lifter said that I will raise you to a heaven is for the greatness of the command of the heaven, meaning that I will raise you to a position where nothing has been upon you except My command.
2- I will raise you to My dignity, as is the story of Abraham who said, "Indeed, I am going to the place my Lord has commanded me to go to," and Abraham called his going to the evening the same as going to his Lord, and his saying, "And purify you from those who disbelieve" is in those two sayings, one is

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will purify you from among them and save you from their oppression, because they are filthy and unclean, and your position among them is like meeting with uncleanness when you are in need.
2- "I forbid you from their disbelief and I prevent you from that action, that is, the one they have and want to kill you, because it is filthy and impure, and God will purify you from it." [Juba'i] And We will make those who follow you superior to those who disbelieve until the Day of Resurrection, meaning, and We will make those who believe in you superior to those who deny your prophethood and deny you in your glory, victory, and victory and deny you in your proof and argument, and they mean Christians. Ibn Zaid said, "Do you not see that the Jews, wherever they are,

TAFSIR MUSHAF FATIMA (A.S) BY AYATOLLAH DR SYED AMJAD NAQVI

are considered more inferior than the Christians because they do not have an independent state, even though they are in a Christian state, such as the Roman states and others, so the Christians are more honorable than the Jews and are above them until the Day of Resurrection?"
And Juba'i said, "There is an implication in the verse that the Jews will not have a state until the Day of Resurrection." And by wording, it means that these are followers of the nation of Muhammad, and they are called followers, although there is a limited Sharia for them, and in them there is a form and spirituality of following, but the form is like saying so-and-so is a follower of so-and-so when he comes after him, and as for the meaning, it is like saying that our Prophet, may God bless him and grant him peace, was a confirmer of Jesus and his Book, and for someone who confirms other than him, it is said that he has followed the Sharia of our Prophet and the other prophets, and they are united in the principles of monotheism, so on this he too has followed when he believes in his belief and believes in his saying. And the saying is a direct one because it contains encouragement with peace and indicates that the nation of Muhammad [pbuh] are pure until the Day of Judgment, and because whoever calls (Jesus) a god, these are not truly followers of Jesus.

TAFSIR MUSHAFFATIMA(A.S) BY ATAOLLAH DR SYED AMMAR NAQVI

“Then to Me is your return” means your destiny and your return to Me. “So I will judge between you” means I will judge between you “in that wherein you differ.” I will judge between you in the matter of Jesus. [End] But as for those who disbelieve, I will punish them with a severe punishment in this world and the Hereafter, and they will have no helpers. Apparently, this is a

verse that is related to the above verse, which reminds people of their fate and addresses them, so that you know that your return is to God, and He is the just judge who will judge between you in that over which you differ.
Those who disbelieved after the proof was complete, such as the Jewish community and the rest of the disbelievers who persecuted and denied the prophets and messengers of God, We will punish them with a severe punishment both in this world and in the Hereafter. The verse before us, which indicates that the Christians will always have dominion and success over the Jews, may be here meant to say that the punishment of the Jews will last until the end of the world, and that the community has become the object of divine wrath, and their punishment is not limited to the Day of Judgment. In this world too, they are always lowly and insignificant, neither a kingdom, nor a dominion, nor a government, but rather they are under the governments of the world, who will do whatever they want with regard to them, and they have no helper or helper to defend them.
As for those who believe and do righteous deeds, He will give them their wages in full. In response to the severe punishment that has threatened the disbelievers, He promises the believers that He will give their wages and rewards in full to those who have added righteous deeds to their faith. As is known and seen in most verses of the Quran, wherever faith is mentioned with righteous deeds, such as here, it brings with it either piety or piety. From this it is clear that faith is not complete without righteous deeds or piety, which are two things that are closely related to each other, because apparently piety encompasses all righteous deeds, and faith without piety is of little value in the wilderness of the Day of Judgment.

TAFSIR MUSHAFFATIMA(A.S) BY ATAOLLAH DR SYED AMIR NAQVI

And Allah does not love the wrongdoers. Allah Almighty has counted the disbelievers among the wrongdoers, because there is no injustice greater than disbelief. The disbeliever has wronged himself and made himself worthy of punishment, and has deprived himself of the position and rank that befits humanity and which he should have enjoyed as a result of faith and righteous deeds, and has made himself worthy of severe punishment. He has also wronged the sanctities of God's religion, and has denied the blessings of faith and righteous deeds, through which he could have attained a high position and attracted the love of God, which is the highest happiness, and has instead incurred His wrath, which is the worst punishment of Hell.
That is what we recite to you from the verses and the wise reminder. That is a reference to the story of Jesus and the quality of his elevation to His holy position and the compassionate address of his Lord, "I will take you from the hands of the Jews and bring you closer to Me."
And the address is addressed to him, "We recite to you the verses, and the Reminder of the Wise." Perhaps the meaning is the mention of the Quran, and the Wise is His attribute that has emanated from the eternal knowledge of God Almighty, and in a word, it refers to the preserved tablet.
In short, the meaning is that the verses that are recited to you by the angel are revelations from God the Wise, so that it is known that what you recite to the creation has not been taken from the mouths or from the books, but rather the truth and has been revealed to you from the Wise, the All-Knowing, so that it is a sign of the truth of your words.
Indeed, the example of Jesus in the sight of Allah is like the example of Adam, whom He created from dust, then He said to

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him, “Be,” and so it is. After concluding the story of Jesus (peace be upon him), the nature of his preaching, the rejection of the Jews and their opposition, and the end of Jesus’ work in the above verses, the reference to the nature and manner of creation is made, and his creation, which was created without a father, is likened to Adam, who was created from dust without a father or mother with the word “be.”

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The commentators have said that after the story of Jesus, the Christians of Najran opened their mouths in protest and said, "O Muhammad, why do you insult Jesus and call him a servant? He has not been narrated from you." The scholar said, "Is the name 'Abdullah' an insult to Jesus? He is a servant, the messenger of God.
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The fire of anger flared up at Aqib and Sayyid, who were the leaders of the delegation from Najran. They said, "Have you seen a child created without a father?" This was because God Almighty sent a verse, "Indeed, the likeness of Jesus is with God." The truth is from your Lord, so do not be of the doubters. Although it is addressed to the Messenger, peace and blessings of Allah be upon him and his family, O Muhammad, know that the truth has no partner or storehouse, and your Lord is without partner, without equal, and without peer in unity and truthfulness, and is independent of creation, and all possibilities are in need of Him, and creation and invention are exclusive to that essence and truth, the cause of creation, and the cause of the rest is only the essence of His truthfulness, lest doubt and suspicion arise in you due to the fallacies and falsehoods of the polytheists. Of course, God Almighty knew with eternal knowledge that the

TAFSIR MUSHAFFATIMA(A.S) BY AYATOLLAH DR SYED ZAMMAR NAQI NAQVI

Messenger of Allah (peace be upon him and his family), that universal intellect, that first creation that is the foundation of knowledge and monotheism, would never be subject to doubt or suspicion. He would be so firm and stable like a solid mountain in the knowledge of monotheism that the winds of the illusions and doubts of the polytheists would not shake him. Perhaps such addresses are to emphasize the importance of the matter, and perhaps they are a sign that you should not listen to the words and nonsense of the disbelievers and polytheists, lest they fall into the trap of following them in their beliefs. Perhaps, as some have said, although the address is addressed to the Messenger personally, the intention is for the nation not to be disturbed by the words of the Christians.

So whoever disputes with you about it after what has come to you of knowledge, then say, "Come, we will call upon our sons and your sons, our women and your women, our souls and our souls." This is apparently a verse that is a branch of the above verses and refers to the pronoun "in it" of Jesus, peace be upon him, and is an address to the Messenger, peace be upon him and his family, that if the Christian community is with you in the matter of Jesus after

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when you have become knowledgeable about the story of Jesus and have come to know that the likeness of Jesus in servitude and creation and being born without a father is the example of Adam, who was created without parents after being created from dust by the power of God with the command "Do." This is an indication that the One who had the power to create Adam without parents, of course, has the power. He created Adam without a father. Apparently, this verse is about the Christians. After the Holy

TAFSIR MUSHAF FATIMA (A.S) BY AYATOLLAH DR SYED MUAZ NAQVI

Prophet (peace and blessings of Allah be upon him and his family) proves through evidence that Jesus is the servant and messenger of Allah and they deny it, the address is given: O Muhammad (peace and blessings of Allah be upon him and his family), they argue with you about Jesus. Say, "After I have become a scholar through revelation and I have spoken the truth about Jesus, if you do not accept my words and deny my message, we have no other choice but to invoke evil upon each other, that is, to curse." Say, "Come, we will bring our sons and you will bring your sons, we will bring our women and you will bring your women, we will offer our souls and you will offer your souls." After we have gathered together, let us curse each other. May the curse and punishment of Allah be upon the liar.
Then we will supplicate, and we will do, "May Allah curse the liars." "We will supplicate" has been translated as both supplication with supplication and cursing.
It is said that the audience here was the representatives of Christians who came to the Prophet from Najran in the tenth year of the Hijra, and their leader was named Abdul Masih. The congregation gathered in the Prophet's mosque, and since they did not abandon the divinity of Christ, the Prophet, peace and blessings of God be upon him and his family, by divine inspiration, asked them to curse each other. When that promise was made for the next day, the Christian bishop told them at night that if he came with his family, know that he is confident in his work, do not attend, and if he came with his companions, attend and have a debate with him.

TAFSIR MUSHAF FATIMA(A.S) BY ALLAMAH DR SYED AMJAD NAQVI

In Kashf al-Asrar it is said that the day of Mubahala was the twenty-first of the month of Dhul-Hijjah, and all Muslims, Sunni

and Shia, have narrated without any difference that on the day of Mubahala, the Messenger of Allah (PBUH) faced the desert to curse, took the hand of Hasan (AS) and placed Husayn (AS) in his lap, and Fatima (AS) walked behind her father and Ali (AS) walked behind them. The Messenger of Allah (PBUH) ordered them to say Amen when I pray.
When the Christian scholars and intellectuals saw them, they were afraid and said, "O Christian community, we see their faces. If they asked Allah, the Almighty, to remove a mountain from its place, they would not ask for it, and they would perish, and there would be no Christians left on the face of the earth until the Day of Resurrection."1 When the Christians heard the words of their elders, they all became afraid and abandoned their mubahala and asked for peace and accepted a ransom on the condition that they pay two thousand hillas every year, one thousand in the month of Safar and one thousand in the month of Rajab. Mustafa, may God bless him and his family, made peace with them. Then the Messenger of God said,
"And whoever has a soul, if you curse them, I would curse them, and I would not force a fire on them from the valley, and Najran and its people would not be uprooted, even the birds on the trees, and if the hawk were on the Christians, they would perish ."2
The Messenger of Allah (peace and blessings of Allah be upon him and his family) said: "Fire came and stood in the air. If they had made a Mubahala, not one of them would have remained on the whole earth. The companions of the Mubahala were five people:
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(1) The eldest of those who said this was named Aqib. He said: "O people, I see such things that if they ask Allah, a mountain will

TAFSIR MUSHAF FATIMA (A.S) BY AYATOLLAH DR SYED AMAR NAQVI

move from its place. So do not be ready for the curse, for you will be destroyed. And not a single Christian will remain on the earth until the Day of Resurrection.
(2) By the One in Whose Hand is my soul, if they had made a Mubahala, they would have turned into dust and monkeys, and a desert of fire would have been set upon them, and Najran and its people would have been abandoned, even a dove on a tree. And such was the state of the Christians until they were all destroyed."

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Mustafa (peace be upon him and his family), Zahra (peace be upon him), Murtaza (peace be upon him), Hasan (peace be upon him) and Hussain (peace be upon him) when they were in the desert, the Messenger of Allah (peace be upon him) took them under his protection and covered them with a blanket and said, "O Allah, these are my family." Gabriel came and said, "O Muhammad (peace be upon him) and I am from your family." What if, O Muhammad, you accept me and are among your family? The Messenger of Allah (peace be upon him) said, "O Gabriel, you are also from our family." Gabriel returned and was flying in the heavens and boasting, saying, "Who is like me? I am in the sky the peacock of the angels and on earth the family of Muhammad (peace be upon him and his family)."
That is, who is like me, who in heaven is the chief of the angels and on earth I am from the family of Muhammad [PBUH], the Seal of the Prophets? [End] In the Majma', it was said by consensus of the commentators that what is meant by "bab naina"

TAFSIR MUSHAF FATIMA A.S BY AYATOLLAH DR SYED AMMAR NAQVI

is Hassan and Hussein [PBUH], the two sons of the Prophet, and that the son of a daughter is a son in reality. And Ibn Abi Allan, who is one of the Mu'tazilite Imams, said that the verse indicates that Hasan and Husayn were adults at that time, because sexual intercourse is not permissible except with adults, and our companions said that the young age and its deficiency before reaching the age of puberty and puberty are related to the application of the Shariah rules and are not contrary to the perfection of reason, and since they were in the perfect state of goodness at that time, it is not impossible that they were in the perfect state of reason at that time. In addition, we may say that God Almighty has given them something that others do not share in, because of their breaking the habit. So if it is correct to say that the age of the perfect state of reason is not habitual, we say that it is permissible for the Imams and not for others, and that it indicates their special status and the high status of those noble ones, and it is supported by the hadiths that have been narrated from the Prophet, may God's prayers and peace be upon him, who said,

"These two Imams are standing or sitting . " "And our women" is an incident that meant Fatimah [a.s.] because no other woman was present at the Mubahala, and it indicates the superiority of Zahra [a.s.] over all women. This is supported by the fact that it was reported that the Prophet [pbuh] said,

"Fatimah is a portion of me, whoever hurts her hurts me, and Allah says, He is angry with the anger of Fatimah [a.s.]

and is pleased with the satisfaction of Fatimah [a.s.]." It was

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narrated in a sahih narration from Hudhayfah that he heard the Messenger of Allah [pbuh] say that an angel came to me and gave me the good news that Fatimah is the mistress of the women of Paradise and the women of my nation. It was narrated from Sha'bi from Suruq on the authority of Aisha that the Prophet [pbuh] said something to Fatimah in secret. Fatimah laughed. I asked her and she said, "Whom did he say, 'Are you not pleased to be the mistress of the women of this nation and the women of the believers?' That is why I laughed. "And your women," meaning whoever you want. Your own women. "And ourselves" means Ali in particular, because our selves are specifically for Ali (peace be upon him) and it is not permissible to say that the Prophet (peace be upon him) himself meant it because it is not permissible for a person to call himself himself and it is correct to call someone other than himself. When he said "our selves" it is not necessary to refer to anyone other than the Messenger, and since no one said that anyone was present in the Mubahala except Ali, Fatima and Hasan (peace be upon him), and this indicates the extreme excellence and highness of the rank of Ali (peace be upon him) in that he reached a place in excellence that no one else had reached, because here the self of the Messenger (peace be upon him) has placed him, and no one else has a position close to him. From what is confirmed in the narrations that the hadith is authentic, it is from the Prophet (peace be upon him) that when he was asked about his own people, some of his companions said that it was Ali, the Prophet (peace be upon him) said, "I asked you about the people and I did not ask about myself," and also the statement of the Messenger (peace be upon him) to Zaidah. O Yazid, do not be an enemy to Ali, for he is from me and I am from him. Indeed, people were created from different trees, and Ali and I were created from one tree.

TAFSIR MUSHAF FATIMA (A.S) BY AYATOLLAH DR SYED AMMAR NAQVI NAQVI

“And yourselves” means whoever you want from among your men.
“Then we will be cursed” means supplicating in supplication, from Ibn Abbas and saying, “We will curse the liars, so we will make the curse of Allah be upon the liars.”
In that the verse indicates that the Christians knew that the truth was with the Messenger, that is why they refused to engage in Mubahala and confessed their loss and accepted the Jizya (tax)

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If they did not know the truth of the Messenger, they would not have refused to engage in Mubahala and would not have allowed themselves to be humiliated by paying the Jizya.
Indeed, this is the true story, and there is no god but Allah, and indeed, Allah is the Mighty, the Wise [End] Indeed, with truth and accuracy, the story of Jesus, the plot of the Jews, and the ascension of Jesus (peace be upon him) to heaven is completely true and true, and there is no god but Him, and indeed, He is the Almighty, the Righteous.
But if they turn away, then indeed, Allah is Knowing of the corrupters after all the signs of truth have been revealed. If the disbelieving opponents refuse to accept Islam and turn away from the truth, then indeed, Allah, the Exalted, is Knowing of those who strive for corruption and mischief, and they will be recompensed for their deeds.

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[Surah Al-Imran (3): verses 64 to 73]

Hint

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Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah." But if they turn away, then say, "Bear witness that we are Muslims [in submission]." (64) O People of the Scripture, why do you argue about Abraham while the Torah and the Gospel were not revealed until after him? Then will you not reason? (65) Here you are. These are the ones you have argued about that of which you have knowledge. So why do you argue about that of which you have no knowledge? And Allah knows, while you do not know. (66) Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to God]. And he was not of the polytheists. (67) Indeed, the people who have the best claim to Abraham are those who followed him and this Prophet and those who have believed. And Allah is their ally. The Believers (68)
A party of the People of the Scripture wish they could mislead you, but they mislead only themselves, and they perceive [it] not. (69) O People of the Scripture, why do you disbelieve in the verses of Allah while you are witnessing? (70) O People of the Scripture, why do you mix truth with falsehood and conceal the truth while you know? (71) And a party of the People of the Scripture said, “Believe in that which has been revealed to you.” Those who believe at the beginning of the day and disbelieve at the end of it, that perhaps they will return (72) And do not believe except for those who follow your religion. Say, “Indeed, it is guidance.” God’s guidance is that he should give anyone the like of what you have been given, or should dispute with you before your Lord. Say, “Indeed, grace is in the hand of God. He gives it to whomever.” He wills, and God is All-Encompassing, All-Knowing (73)

TAFSIR MUSHAF FATIMA A.S BY AYATOLLAH DR SYED AMJAD NAQVI

[Translation]

Say, "O People of the Book, come to a word that is common between us and you, that we worship none but Allah, and that we associate none with Him, and that we take others as lords besides Allah." But if they turn away, then say, "Bear witness that we have submitted to Allah." [64] "
O People of the Book, why do you dispute about Abraham? The Torah and the Gospel were not revealed until after Abraham. Will you not then reason? [65] "
You are the ones who argue about that of which you have no knowledge. Why do you argue about that of which you have no knowledge? And Allah knows and you do not know." [66]
Abraham was not a Jew or a Christian, but he was pure and upright, and Abraham was not of the polytheists. [67] "
Indeed, the most deserving of the people in Abraham are those who followed him and believed. And Allah is the Helper of the believers." [68] "
A group of the People of the Book (Jews) They are determined to mislead you, and they mislead none but themselves, and they do not know. [69]
O People of the Scripture, why do you disbelieve in the verses of Allah, while you bear witness? [70]
O People of the Scripture, why do you cover up the truth with falsehood and conceal the truth, while you know. [71]
A group of the People of the Scripture said, "Believe in what has been sent down to those who believe, and then you disbelieve in the end of the day, perhaps the believers will turn back from their faith." [72]

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And do not believe except in those who follow your religion. O Messenger, say, "Indeed, the religion of Allah is guidance. A person has been given the like of what has been given to you. Will you bring a proof to your Lord? Say, "Benefit and increase are in the hand of Allah. He gives to whom He wills. And Allah is the Giver of increase, the Knower." [73]

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(Explanation of verses)

Say, "O People of the Book, come to a word that is equal between us and you." The commentators have said that the revelation of the verse, up to the Almighty's saying, "And Allah is the protector of the believers," was that the Christians of Najran came to Medina and the Jews of Medina interviewed them, and a dispute arose between them about Abraham (peace be upon him). The Christians said, "Abraham was from us, and we are not superior to him," and the Jews also said the same. They came to the Messenger of Allah (peace be upon him and his family). The Messenger said, "Abraham was neither a Jew nor a Christian." Abraham was neither a Christian nor a Jew, and you are not superior to him, but he was a Muslim, and I am superior to him." The Jews said, "O Muhammad [peace be upon him], indeed, we have We should say about you what the Christians said about Jesus and the Christians said about you. We should say about you what the Jews said about Uzair. God Almighty sent the verse and rejected both sects and addressed His Messenger, saying, "Say to them, 'Come', meaning, "Come to the word that is equal." In the same way, "Swa" is a noun and in it, singular, dual, plural, masculine and feminine are the same, meaning, come to the word that is true and correct between us and you.

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And it has been said in the Mushaf of Ibn Mas'ud, it is "To the word of justice" meaning, just, and in my opinion, "To the word of justice" meaning half of the word of justice, such as it is said, "The prayer of so-and-so to the word of justice, and the word of justice means justice."
We do not worship except Allah, and do not associate with anything, and do not take any of us as lords from other than Allah. God, because worship is not true and worthy except for Him, "and do not associate anything with Him" in worship, "and do not take others as lords from God." There is a difference in the meaning of the verse, according to the meaning of the sentence, do not take "some"

, that is, do not take Jesus as your Lord, because Jesus [pbuh] is some of the people. is considered
And in my words, do not take the apostates as masters, in that you obey them, obedience to masters, as it is said, “Take their apostates and their monks as masters besides Allah.” And it was narrated from Abu Abdullah (peace be upon him) that he said, “They did not worship them except Allah, but they made lawful for them what was forbidden and made lawful for them what was forbidden.” That is, they did not worship the apostates, but they made lawful for them what was forbidden and they took and accepted it, and that it was taking and accepting masters besides Allah. And it was also narrated that when the verse was revealed, Adi bin Hatim said, “O Messenger of Allah (peace be upon him and his family), we have not worshipped them.” The Imam (peace be upon him and his family) said, “Didn’t they make lawful for you and make unlawful for you?” So you took their word for it? He said, “Yes.” The Prophet (peace be upon him and

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his family) said, “That is it.” "So you, O Muslims, in response to their rejection of the truth and their renewed confession and opposition to them, say, "Bear witness to us, we are Muslims," meaning, in a state of sincerity associated with monotheism, utter such a word on your tongue. [End] And some have said that the meaning of the word "sawa" is monotheism, which all the prophets agreed on and none of the messengers disagreed on, and all the divine books bear witness to it, and that is, "We worship none but Allah," and that we do not associate partners with Him, and that we do not say that Christ or Uzair are the sons of Allah, and that we do not worship monks.
We may justify the verse by saying that because the above verses are meaningless and Christian talk, perhaps the meaning of "word" is that principle that all the people of religions and all the individuals of religions and those who are in the essence of the existence of the Almighty God and the God of the universe agree on the word, and all believe and confess that the universe has a beginning and is divine, rather the nature of all beings is a witness to it, and that the word is the essence and meaning of religion, rather they all declare in their language that God is one. Even the Christians claim unity in the Trinity and the three persons, they do not speak of three things that are distinct and distinct from each other, as is evident from their speech

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that they call three one and one three.
In short, perhaps the meaning of the "word" that he said, "Equal between us and you," is the word monotheism of the existence of God Almighty, which is the principle of religions and the foundation of every religion and nation. Rather, there is no difference in the principle of unity. The difference between

believers and other religions is in the levels of unity, which is the true unity that encompasses the unity of essence, attributes, actions, and divinity, which is unique to this holy Islam. Christians and Jews consider God to be one in essence, but in attributes, they do not praise Him as pure and free from the attributes of creatures. For example, they attribute procreation and having children to that Supreme Being, which is pure from the attributes of possibilities. They also consider other than God to be the possessor of the world in action, and they also make others partners in worshipping God in the position of servitude. And the verse of guidance is based on the wisdom that, according to the wisdom of common sense, we should not worship and adore except God and not associate anything with Him, neither in His true attributes nor in the arrangement of the universe and that one truth. We should sanctify and free Him from possible defects and not attribute partners or likenesses to Him. We should also not limit worship and servitude to Him. We should not take some of ourselves, who are created, possible, and in need of God, as our masters and deities. Worship, adoration, and servitude are specific to the state of greatness.
Indeed, if we had no evidence to prove the truthfulness of the religion of Islam except the guidance of the holy word “La ilaha illallah” and our guidance in the oneness of the true truth of monotheism, it would be enough for us. Now, in the world, no religion, no practice, no method other than the religion of Islam can bring us to the limit of knowing the status of divinity, which is the origin of every perfection and virtue, the source of every goodness and kindness, and the end of every rank and position, except the light of the religion of Islam and holding on to the firm rope of faith. If we act according to the duties of servitude and become perfect in worship and purity, it is possible for us to enter

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the ranks of special servants and be able to be in

the
“seat of truth with the All-Powerful Lord.” O Allah, grant us. So if they turn away, then say, "Bear witness that we are Muslims." As is evident from the fact that the verses regarding the guidance of the Christians were greatly exaggerated, first he brought verses and spoke about the story of Mary and her mother, then he spoke about Jesus and his confrontation with the Jews, and the miracles that came from him to prove his mission, and his seeking help from the disciples. And his Majesty insisted a lot on being a servant of God and His Messenger, and also carried out his mission with a good attitude. After completing the mission and the Jews decided to kill him, God Almighty informs us that in order to protect him from the plot of the Jews, We said, "O Jesus, indeed I will take you to Me and I will raise you to Me," and the rest of his story, and the argument of the Holy Prophet (peace and blessings of Allah be upon him), And the Prophet Jesus (peace be upon him) is a servant and messenger of God like Adam, the son of man. When the Christians were stubborn in the matter of Jesus (peace be upon him), his Majesty was ready to curse so that falsehood would be separated from truth. The Christian community was not ready to act until the last verse was revealed, and he suggested to them, "Come, let us agree on that word which is equal between us and you, and which we all acknowledge and declare with our tongues, and let us all not associate partners with Him in worship and adoration, and let us not take anyone other than Him as our master and lord. In short, let us all agree on the word of monotheism and worship of one God."
O People of the Book, why do you dispute about Abraham, when

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the Torah and the Gospel were not revealed until after him? Regarding the revelation of the verse, the commentators have said that because the Jewish and Christian scholars of Najran disputed about Abraham, each claiming that Abraham was from us and on our religion, God Almighty nullified the claims of both of them and revealed the verse, "Why do you dispute about Abraham?" And the objection to them is that "Why don't you argue?" and pointing out that every claim requires proof to prove it.

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And you, the Jewish and Christian community, claim that Abraham was from you and your religion. In addition to not having proof to prove your statement, you have proof to the contrary, because the Torah and the Gospel were revealed after the time of Abraham, and they say that there were a thousand years between Abraham and Moses, peace be upon them, and two thousand years between Jesus and Abraham. أَ فَلَا تَعِقِلُونَ Hamzah is an interrogative question to deny. Why don't you reason, that is, why don't you think and act in your words and beliefs and don't you reason? If the time of Abraham was two thousand years before the time of Moses and Jesus, peace be upon them, how can you say that Abraham was a Jew or a Christian? Judaism and Christianity emerged from the people of Moses and Jesus, because the Torah and the Gospel were revealed after the time of Abraham.

You are these people, you argue about that of which you have knowledge, so why do you argue about that of which you have no knowledge, and Allah knows and you do not know? In the words "you" the people of Kufa recited it with a vowel and a hamzah, and the rest recited it with a vowel without a hamzah, and the root of the word "you" is "you" and "ha" is a punishment, and

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similarly, "ha" is the root of the word "these" and "ha" is a punishment, and it is like someone saying "Where are you?" and you answer him "Here I am," meaning I am here. Apparently, the verse is a rebuke to the People of the Book and an objection to them that you dispute about what you know, that is, about the work of Muhammad (peace be upon him and his family), which you have read about in the Torah and the Gospel in terms of descriptions, signs, and traces, and you know about him out of stubbornness and you accuse yourself of ignorance and doubt about him, while you claim ignorance about what you know, and you dispute about what you have no knowledge about, and it is not in your book that Abraham was a Jew or a Christian, and God knows the status and position of Abraham and his behavior, and you do not know.

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Abraham was neither a Jew nor a Christian, but he was a true believer and not of the polytheists. Abraham was neither a Jew nor a Christian, he did not associate anything with God. He was a Muslim, free from the confusion of natural affairs, pious, and monotheistic. They say that Hanif means monotheistic and sincere. God described him as Hanif and Muslim. Perhaps this is a reference to the fact that you Jews who claim that Abraham is from you, you are polytheists who have claimed children from God. Abraham was not a polytheist, monotheistic and Muslim. "Indeed, the true religion with God is Islam." The essence of Islam is derived from the word "salm," which means to be free from worshipping other than God Almighty and not to associate with Him. This is a complete proof that the religion is Islam, which His followers must turn to him with all their strength and feelings, and submit to the command of God with one heart and

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one mind, and dedicate their worship and servitude to Him alone. Abraham, peace be upon him, was considered the perfect example of such a religion, for he was described as "a true believer, and he was not of the polytheists that you, the Jews and Christians, are a group of people who disbelieve in." That is, Abraham disowned you because you are polytheists. Apparently, the verse of the Jews and Christians informs that the Prophet and those who believe and Allah is the guardian of the believers. Babrahim should attribute it and remove himself from his cult and inside his nation and follow him to be a monotheist. It is narrated from the Prophet, may God bless him and his family, that he said , "The Prophet is the guardian of the believers, and his guardians are Abi and Khalil Rabi" after reciting the verse, "Inna awli al-nas e bi Ibrahim al-Khal". Some commentators say that the first is derived from the word "wali" and the Arabs call the word "qurb" "wali", as in the case of "hu wali minah" (he is his guardian), meaning he is close to him. The meaning of the verse

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is that those who were closest to Abraham were those who followed him, and that Muhammad (peace and blessings of Allah be upon him) and his family and his nation bowed down to him, saying, "We are on the religion of Abraham. " The Almighty's statement, "O People of the Book, why do you dispute about Abraham?" is in the revelation of secrets. It is based on the fact that the verse refers to God's kindness to His servants and His liking for their obedience and His reward for it according to the weakness of their actions, such as the Khalil of Allah, who had a home in the path of monotheism and in fact abandoned

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everything except Allah and lost everything, gave wealth to guests, gave children to sacrifices, and made himself a slave. The Lord of the worlds liked it from him and narrated it from him and said, "Indeed, they are enemies to me except the Lord of the worlds." Abraham is the one who took everything other than us as his enemy and preferred our friendship over all others. In the present tense, he says:

Today, when my month is my guest, giving my soul and heart is a promise.

There is no danger to the heart, the word is in the soul, I will reveal the soul, the day the soul is revealed, there is no crime. The Lord of Glory put a veil of suspicion over his private life and did not put a veil of jealousy between him and the people. Everyone claimed that he was not truthful. The Lord of Glory said, "No, he is God." "And Allah took Abraham as a friend." The Jews, the cowards, and the polytheists, whoever claimed about him, the Lord of Glory cleared him of all and brought him close to Himself. "Abraham was neither a Jew nor a Christian, but he was a true Muslim." Just as the story of Salman is the emergence of the trench, whoever claimed about him, the Muhajirs said, "He is from us," the Ansar said, "He is from us." Mustafa (peace be upon him and his family) said: "Neither that nor that, but from us, "Salman is from us, the people of the house." Salman was so austere in his search for the true religion and the path of Mustafa (peace be upon him and his family) that he surrendered himself until he was sold into slavery. As it is mentioned in his story, at the beginning of his work, when he was a seeker of the truth and in search of Mustafa (peace be upon him and his family) and his religion, he bought a woman from

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Juhaniyyah in the land of Hijaz and made her his shepherd. His language says:

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I fell into your slavery, and that state became such that you said, "I am free, there is no crime." Because he spent his freedom in the desire to see Mustafa (peace be upon him and his family), Mustafa (peace be upon him and his family) did him honor by jumping out of everyone and taking refuge in his infallibility. "Whoever takes a step towards us, he finds a blessing for us, and whoever falls against the dust of our mixture, the traces of our blessings appear." And in the news, if you approach Him a little, you approach Him an arm's length, and if you approach Him an arm's length, you approach Him a foot's length, and if you approach Him walking, He comes running, by the grace of the Almighty, that if you take one step in the path of serving the truth, you will receive thousands of blessings from the table of His grace . "From You is service easy, and from You is grace abundant, from You is obedience small, and from You is mercy great, from You is a single step, and from You is generosity abundant . " Khalil took several steps in the path of truth, such as when he said , “I am going to my Lord,” the Lord of Glory liked that step from him and called the worlds to follow it. “So follow the religion of Ibrahim, the Khalil.” Ibrahim turned to what he had set out to do. Whoever wants us to follow him, it was commanded, “O Muhammad, may Allah bless

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him and grant him peace, the most learned of the world, the leader of the sons of Adam, Ibrahim is your son, and Qurrat al-Ayn is your kingdom. You are more deserving of being followed by him, for the leaders know the value of the leaders, and that your nation is the best of their nations. This is because the Lord of the worlds said, “Indeed, the best of people is in Ibrahim for those who followed him, and this is the Prophet and those who believed.” He provided the one who was followed and followed by everyone, and placed the crown of guardianship and love on the differences of their faith and said, “Allah "And to those who believe is Allah the Friend of the believers, and He is close to them, gentle and merciful, and His mercy is not today, but from eternity to eternity."
[End] The commentators have narrated from Kalbi, Ibn Abbas and the companions that when Ja'far ibn Abi Talib and his companions migrated from Mecca to Abyssinia and the Messenger of Allah (peace and blessings of Allah be upon him and his family) migrated to Medina, and after the Battle of Badr and the defeat of the Quraysh, the polytheists of the Quraysh and a group of their leaders were killed, some of them gathered in Dar al-Nadwa.

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And when they thought about it, their decision was that they would take revenge on the Messenger of Allah (peace and blessings of Allah be upon him) and his companions with the help of Negus, the king of Yemen. They sent Amr ibn al-As, Umar ibn Abi Mu'ayt, and Abdullah ibn Rabi'ah with a large sum of money and gifts to Negus and told him that Ja'far ibn Abi Talib and his companions had fled from us and had come to you. They were a group that opposed your religion and ridiculed your religion and

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way. They said, "We have come to inform you of their condition and story. They are your enemies and ill-wishers. They have come from a man who lies and is a magician who says, 'I am the Messenger of Allah and His messenger to mankind.' And that no one followed him except the foolish, the ignorant, or the backward people who had gone with him and helped him. We, the Quraysh and the leaders and chiefs of the Arabs, turned them away." And We drove them out of our land with a branch, and none should enter them except the hungry, the naked, and the destitute. Now that the work has become difficult for them and the place has become unpleasant for them, they have sent their cousin to you to make your religion bitter against you, to destroy your kingdom, to incite your subjects against you, and to disrupt your system of affairs. Now we have come so that you may hand them over to us so that we may prevent their evil from you. And the true sign of this is that when they come to you, they do not prostrate themselves, nor do they serve you, nor do they greet you. Negus sent someone to call Jafar and his companions. When they reached Negus's palace, Jafar called out from outside, "The party of Allah asks permission for you." Negus said, "Let them enter in the safety of Allah and His protection." So they entered and did not prostrate or make the greeting that was their custom. Negus asked, "Why did you not prostrate as others do?" They said, "We prostrate to Allah, Who created you and made you the owner of the kingdom." We prostrate to Him who created you and made you the owner of the kingdom, and the greeting that you say we used to make when we were idolaters. Negus knew from the Torah and the Gospel that what they were saying was the truth, so he said nothing.

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Then he said, "Who was the one who called and asked permission to enter?" Jafar said, "I was." Negus said, "Now you speak." Jafar said, "You are a sultan, and I will not talk much about the people of the Book. God has mercy on you, for that would be a breach of etiquette. I will speak briefly about two people, Amr ibn al-As and Ammar ibn Abi Mu'in. Ask them, 'Amr, who are these? Are they slaves or free?' Amr said, "Rather, they are noble and free." Jafar said, "Ask them. Have we ever shed blood unjustly, so that they will demand retribution from us?" Amr said, "No, not even a drop." Jafar said, "Ask them. Have we ever taken people's property unjustly and in anger, so that we will return it?" Amr said, "No, not even a qirat of it." Negus said, "Then what do you want from them?" Amr said, "We were all on one religion, the religion that our fathers and grandfathers were on and followed. Now they have abandoned that religion and adopted another religion, and we are all on the same religion." We have remained on our religion. The Negus said, "O Ja'far, what was the religion you had and left behind? What do you have now?" The Negus said, "We were previously on the religion of Satan, idolatry and disbelief in God Almighty and obedience to Satan. Now God has guided us to this Islam. A messenger came from God and brought a book, as the book of Jesus and us guided, and his book is in accordance with the book of Jesus and his religion." The Negus said, "They rang the bells, and every priest and monk who was present came, and the Negus made them swear that by the God who sent the Gospel to Jesus [PBUH], you did not find in His book that a messenger would come between Jesus and the Day of Judgment." They said, "It will be that Jesus gave the good news and said, 'Whoever believes, he will lose his faith, and whoever disbelieves, he will lose his disbelief.'" The Negus said, "O Ja'far, what does that man say to you about religion?" He replied, "He

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recites to us the Book of God, enjoining what is right and forbidding what is wrong, being kind to neighbors and relatives, and visiting orphans, and instructing us to worship one God." God is the one and only God, without partner, without equal, without peer: Negus said, "Recite something from the book that I am reciting to you.

"

Ja'far recited Surah Ankabut and Surah Rum. Negus and his companions wept profusely and said, "O Ja'far, add to this good hadith." Ja'far recited Surah Al-Kahf to them. When Amr ibn al-Aas saw that, he wanted to bring Negus to me and said, "These people are cursing Jesus and his mother." Negus said, "O Ja'far, what do you say about Jesus and his mother?" Ja'far recited Surah Maryam. Negus became angry like a madman and said, "By Allah, Jesus did not say anything more than this to what they have said." Then he said to Ja'far and his companions, "Go on your journey in safety on earth, for there is no one who will curse you or offend you. You are the party of Abraham." Amr said, "O Negus, who is the party of Abraham?" "These are the people and your companions who came from him and those who followed them." He said, "The party of Abraham is a group and those who came from him, the polytheists, because they did not know the word and claimed that Abraham was from us and that we were the first to Abraham, and this is him." So, the Lord of the worlds, regarding their status and the hostility they had towards Abraham and claimed that he sent the verse in Medina, according to Negus's statement.
Many commentators have narrated the story with different abbreviations.
A group of the People of the Book wished that they would mislead

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you. This verse informs the believers, perhaps to inform them that a group of the People of the Book, who are apparently Jews, loved and desired the group of ungrateful people, and they were very determined to mislead the believers and the companions of the Messenger of Allah (peace and blessings of Allah be upon him and his family) and they said that they would turn them away from the religion at any cost. This is referring to Ammar, Mu'adh and Hudhayfah, and if it means that, it means a group of the People of the Book, whose desire is to mislead you from the religion of truth.

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And they only mislead themselves and they do not realize that they can lead you, the believers, away from the religion of truth and Islam through conspiracies and deceit. They do not know that the believers are protected from their evil in the protection and protection of God Almighty. They think out of ignorance and lack of reason that they can lead you astray. They have said that misguidance means destruction, as in their saying, "If we had misled you on the earth," meaning, "We would have destroyed you." The People of the Book want to destroy you, while their wish is for themselves, that they do not mislead or destroy anyone but themselves. They do not realize that God is the Helper and Supporter of the believers, and that enmity towards them and corruption will only be to their own detriment, that they themselves will be the cause of their killing, captivity, and destruction.

"O People of the Book, why do you disbelieve in the verses of Allah while you bear witness?" is a vain and Christian objection verse, asking how and why you disbelieve in the verses of Allah. It refers to the fact that you, who are people of religion and believe

TAFSIR MUSHAFAT MA(A.S) BY AYATOLLAH DR SYED AMMAR NAQVI NAQVI

in the existence of Allah, why do you disbelieve in His verses? Perhaps the meaning of "the verses of Allah" is the verses of the Quran, which are obvious and clear, and which are themselves proof of their truth and indicate the truthfulness of the Messenger. You deny it. Or perhaps the meaning is the verses of the Torah and the Gospel, which contain and testify to the characteristics of the Prophet of the End Times, peace be upon him and his family, while you testify that the Torah and the Gospel are the truth and you have seen the characteristics of the Messenger of Allah [PBUH] in them.
O People of the Book, why do you cover the truth with falsehood and conceal the truth while you know? And again, the objection of the People of the Book is that "Why" is the child of the reason and cause. You cover the truth with falsehood and conceal the truth, which may be the intention of the verses of the Torah, with falsehood, that is, you make falsehood, which is a distortion of the verses of the Torah, appear as truth, while you know the characteristics of the Holy Prophet and have read in the verses of the Torah, and there is no doubt about his truthfulness. He has known and understood this out of stubbornness and hostility to Islam.

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You deny and deny, but you should know that the lamp that God has lit will not be extinguished by your cold blood. "And Allah would not have extinguished His light, even if the polytheists had destroyed it." And a group of the People of the Book said, "Believe in what has been revealed to those who believe, and face the day." The commentators have said that twelve people from the people of Khaybar and Ghaziyyah agreed to come to Muhammad (peace be upon him and his family) on the first day

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of the month, and at the end of the day, they would say, "We have pondered over our Book, we have investigated the scholars, and we have argued a lot with the scholars and scholars. The falsehood of your religion has become clear to us, and there is no sign of the Promised Prophet in your Prophet." It is possible that some of the companions will hesitate in their religion due to this trick and think that the speech will not be excessive, and that despite knowledge, And they will not hide the justice of what is right, and for this reason they will deviate through Muhammad (peace be upon him and his family) - God Almighty warned the believers about their plot and that the verse "And a group of the People of the Book said, etc." was revealed.
It is narrated from a group of commentators who said that the verse about the Qibla was revealed when the Messenger (peace be upon him and his family) was ordered to pray facing the Kaaba from Jerusalem. This matter became difficult for the Jews. Kaab Ashraf and Malik ibn Khayf, with their group, said, "Believe in the beginning of the day, the beginning of the day, that is, the morning prayer, and face the Kaaba, and in the afternoon prayer, turn your face from it towards Jerusalem, until the Muslims say, "These people, who were more knowledgeable than us, turned the Qibla, that is, the Kaaba, so we too should return to Jerusalem." And when the Jews realized that the Muslims were plotting against them, they said to their followers, "Do not believe except in one who follows your religion and your religion." Perhaps they meant that if the Messenger of Allah (PBUH) prayed in the Holy House, you would follow him, and if he prayed in the Kaaba, you would not follow him.

Say, "Guidance is the guidance of Allah." This is an address to

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the Messenger of Allah (PBUH) who said, “Say, ‘Guidance is from Allah.’ He guides whomever He wills, and He makes him successful, and He makes him accept Islam, and He makes him steadfast in Islam. Your plotting will not avail you.” Say, “Guidance and mercy are in the hand of Allah. He gives it to whomever He wills.”

In the Majma’, it was said that the commentators have several opinions regarding the meaning of the verse. One of them is that they said, “Do not believe except in the one who has been given the fragrance of knowledge, wisdom, explanation, and proof, just as you have been given except in the one who follows your religion from among the People of the Book.” And according to the saying of the Jews of Khaybar, the Jews of Medina said, “Do not approach them, lest you be deceived by their company.” And according to the saying of the Jews, “You do not know the truth except in the one who follows your religion,” or “He will argue with you before your Lord,” or “He will argue with you before your Lord,” because your religion is more correct than their religion. So the “believers” have no argument against you before God. And all of this is from the saying of the Jews. And the Almighty's saying, "Say, indeed, guidance is the guidance of Allah, and say, indeed, bounty is in the hand of Allah; He gives it to whom He wills." This is the word of Allah, a futile answer. In their rejection, say, "Guidance is the guidance of Allah, and bounty is in the hand of Allah; so it is not right for them to deny that anyone who is given the same as what has been given to them." [Hasan and Abu Ali Faris] Secondly, "And do not believe except in those who follow your religion" is the word of the Jews, and after that, the sentence, "Say, indeed, guidance is the guidance of Allah," is the word of Allah, and the answer to the Jews and the rejection to them, meaning, say, "O Muhammad, may Allah

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bless him and his family, guidance is the guidance of Allah, and bounty is His hand, who gives like what has been given to you (in the eyes of Muslims)." As in his saying, "Allah makes it clear to you that you will not go astray" means "that you will not go astray" and that you should not argue with your Lord, because there is no argument against them. "The guidance of Allah" is a substitute for "my guidance" and its news is "that someone will be given the like of what you were given" and the addition here is clear, so the first was omitted and the second took its place. [Sadi and Ibn Jarih]

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And Abu al-Abbas al-Mubard said that nothing has been omitted here and the meaning is that it means: Say (O Muhammad), guidance is the guidance of God. It is disliked that someone should be given the like of what you have been given, meaning something that is contrary to God's religion, because God does not guide anyone who is a disbeliever and a liar, so God's guidance is far from non-believers. And this is the interpretation of the Almighty's saying, "Allah makes it clear to you that guidance to goodness is the guidance of God. So, O Jews, do not be ungrateful that someone should be given prophethood like what you were given, even though you argue with your Lord, meaning it will not be accepted from them. [Qatadah, Rabi' and Jabba'i] And according to me, guidance is the guidance of God, meaning it is the truth that God has commanded, then He has explained guidance and said, "That no one should be given the like of what you have been given or that he should argue with you." So its guardian is the law, and what it needs is reason, and the destiny of the word is that guidance is the guidance of God that He has made lawful, and what it needs is reason that He

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has made a covenant with. So here were four words that were said - and the third of them is that from the beginning of the verse to the end, it is in the destiny and meaning of the word of God, and in the destiny and meaning is like this: "And do not follow anyone except one who follows your religion, which is the religion of Islam, and do not believe (and do not accept) the word of one who says, "It has been given to you." So there is no prophet after your prophet, and there is no law after your law until the Day of Resurrection. And do not believe that anyone can be an argument against you with your Lord, because the religion is You have the best religion, and that guidance is the guidance of God, and that grace is in the hand of God. So the entire verse is an address from God to the believers, according to the Jewish Talbis, for the believers, so that they may not go astray.
And that (justification) indicates what Dahhak said, that the Jews said, "We are in need with our Lord of someone who opposes us in our religion." So Allah stated

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that they are defeated and condemned, and that the believers are the victors and the victors. And the Almighty's saying, "Say, indeed, virtue is in the hand of Allah." He intended that prophecy and by saying such proofs as Allah has given to Muhammad and those with him, and by saying the blessings of religion and the world, and by saying "in the hand of Allah," meaning in the kingdom of Allah, and He is the All-Powerful over the world, with the phrase "He gives it to whom He wills." And that it indicates that prophecy is not meritorious, nor is Imamate, because it is contingent on His will, and Allah is All-Merciful, the All-Powerful, the All-Powerful, the All-Knower of the interests of creation. And by saying "He does what He wills," He is All-

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Knower of the interests of creation. “Wherever He places His message,” He places His message wherever He wills. “He selects for His mercy whom He wills, and Allah is the possessor of great bounty.” And the interpretation is that the verse in Surah Al-Baqarah is stated in the tenth after the hundredth, and that the verses are a great miracle for our Prophet because they contain news from the unseen that no one knows except the Knower of the Unseen, and they also repel their evil, and it is a favor for the believers to be steadfast in their beliefs. [End]

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[Surah Al-Imran (3): Verses 74 to 79]

Hint

He singles out for His mercy whom He wills, and God is the possessor of great bounty. (74) And among the People of the Scripture is he who, if you entrust him with a great amount, he will return it to you. And among them is he who, if you entrust him with a dinar, he will not return it to you except as long as you remain steadfast in his duty. That is because they say, “There is no blame upon us concerning the unlettered ones,” and they speak a lie about God while they know. (75) Yes indeed. Whoever fulfills his covenant and fears Allah - then indeed, Allah loves the righteous. (76) Indeed, those who exchange the covenant of Allah and their oaths for a small price - those will have no portion in the Hereafter, and Allah will not speak to them, nor will He look at them on the Day of Resurrection, nor will He purify them, and they will have a painful punishment. (77) And indeed, among them is a party who distort the Scripture with their tongues so that you may think they are from the disbelievers. The Book, but it is

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not from the Book, and they say, “It is from God,” but it is not from God, and they say, “It is against God.” Lying while they knew (78)
It is not for a human being that God should give him the Book and judgment and prophecy. Then He says to the people, “Be my servants instead of God, but be divine, since you teach the Book and because you teach it.” You study (79)

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[Translation]

(Allah) chooses for His mercy whom He wills, and Allah is the Owner of great bounty. [74]
And some of the People of the Book are such that if you entrust them with a weight of wealth, they will return it to you. And some are so wicked that if you entrust them with a penny, they will not return it to you unless you stand against them. And the Jews say, "There is no way for us to reach the trustworthy ones," and they invent a lie against Allah while they know. [75]
Yes, whoever fulfills his covenant and fears Allah, Allah loves the righteous. [76]
Those who sell the covenant of Allah for a small price, there will be no share for them in the Hereafter. Allah will not speak to them, nor will He look at them on the Day of Resurrection, nor will He purify them. And for them is a painful punishment. [77]
And some are a group who twist the Book with their tongues until people think that it is from the Book, and they say, "It is from Allah, and it is from Allah." It is not for any human being that God has given him the Book, Prophethood and the Judgement, that he should say to people, "You are my servants, not the servants of God." But (the prophets)

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say to people, "Be knowledgeable of God" because of what you are taught of the Book and what you teach. [79]

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(Explanation of verses)

He selects for His mercy whom He wills, and Allah is the possessor of great bounty. After describing the conversation between the Jews and their people and their deceit and deceit, the verse informs the believers that God selects for His mercy whom He wills. Perhaps the meaning of mercy is the status of prophethood and messengership, which is dependent on the will and will of God, and that is a special mercy that He has made special for the prophets and messengers. Some have said that the meaning of the Quran and Islam is "And Allah is the possessor of great bounty" and God is the possessor of great bounty for the believers, who revealed the Quran for their guidance. In other words, it is a general verse and His mercy includes whoever His will requires and is deserving of it.
Yes, God's mercy can be divided into general mercy and special mercy, in other words, the mercy of the Most Gracious, which is derived from the word mercy. And the mercy of the merciful, which is known by the name of the merciful, and the mercy of the merciful is a general mercy that is inclusive and encompasses and encompasses all possible essences and realities, and all possible beings are included in the same general mercy of God. In the supplication, "And by your mercy that encompasses all things," Sadr al-Mutalahin, the author of the books of Asfar, said that beings with their multitude, their degrees, their ranks, and their precedence and backwardness "are gathered together by a single divine truth." Perhaps what he meant by the single divine truth is

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the same expansive grace and general mercy of God that not a single particle of the world of existence is included in it, and that it is a mercy of the merciful that encompasses inanimate objects, plants, animals, and the entire world of the kingdom and the kingdom, minds, souls, abstract and material things. And the mercy of the merciful, which is derived from the name of the merciful, is specific to believers, and among believers there are levels where every believer benefits from that special mercy according to the capacity and strength of his faith. How much difference is there between a believer with piety and another?

And also between the levels The pious person is very different in terms of the levels of piety, because the pious believer who is completely devoted to the truth and whose main goal and purpose is the face of God Almighty and His pleasure, not physical perfections or the hereafter. How can such a perfect person be compared to the pious believer whose main goal is to attain heavenly degrees or physical perfections? Therefore, those who are special to the special mercy of God, as stated in the verse, "He selects for His mercy whom He wills," apparently are such people, and perhaps the meaning of "who He wills" is that no one reaches this position and rank except someone whom God wills from the prophets and saints, whom the divine will and desire has honored with such virtue, not the actions of a servant, and that it is a special gift that is special to the prophets and saints. And Allah is the possessor of great bounty. The last verse is the complement of the first verse, “He selects for His mercy whom He wills,” which makes it clear that the special mercy that He grants to anyone He wills is due to the great bounty of God Almighty, because He is the possessor of great bounty. And the

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way of expressing it is the same as the one mentioned above. The meaning of the verse is to express special mercy that is specific to specific individuals who are supported by divine approvals and are covered by merciful mercy. The perfect example of such people is, first of all, the prophets and messengers, and there is a great difference between them, as the Almighty says, “Those messengers We have favored some over others.” And after that, there is a great difference between their successors. And of the People of the Book, there is one who, if you entrust him with a qintar, will return it to you. And of them, there is one who, if you entrust him with a dinar, will not return it to you except as long as you are standing over it. A verse has been revealed in order to describe the condition of the People of the Book, from the Jews and Christians, some of whom are such that if you entrust them with a qintar of wealth or lend it to them, they will return it to you. They have said that a qintar is one thousand two hundred ounces of gold, and the purpose is with Allah.

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And according to another saying, a quintar is a cowhide filled with gold, and the purpose is to have a lot of wealth, and some of them have become so wicked and vile that whenever you give them a single dinar as a loan or deposit and ask them for it, they will not give it back to you unless you always stand by it, ask them for it, and bring evidence against them. They have said that the meaning is Fayhas, and some of the commentators have said that the meaning is that the people who are in charge of a lot of wealth are Christians, because trust is the most important thing in them, and the meaning is that the treacherous people are the Jews, most of whom are traitors, and do not trust them.

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The commentators have said that the Jews used to say that the Arabs' wealth is ours, that they have usurped it from us, and that it will be lawful for us to take it from them whenever we find the opportunity. And God Almighty informs us of their statement in the words of God Almighty:
That is because they said, "There is no way for us against the treachery of the Arabs, who are neither readers nor writers." That is, there is no sin and we have no punishment in the Hereafter. Their belief was that a person who does not know the Torah is an illiterate person, and they considered the wealth of an illiterate person lawful for themselves. They said that it is written in the Torah that it is permissible for us to betray someone who opposes his religion. It is narrated from Muqatil that he said, "There was a deal between the Jews. Those who were the rightful owners became Muslims. When the time came for the payment of the property, they said, "We should not give you anything because you have abandoned our religion and adopted the religion of Muhammad, may God bless him and his family." And in our book, It is said that the wealth of other people is lawful for us, but the Almighty has denied them by saying:
And they tell a lie about Allah, while they know that treachery is forbidden, and that treachery has not been permitted in any religion.
It is narrated from the Messenger of Allah (peace and blessings of Allah be upon him and his family) that when the verse was revealed
, “The enemies of Allah lied.”

Page: 158: “ There is nothing in the pre-Islamic period except that it is under my feet and under my control except trust, for it is led to the righteous and the wicked.” [Manhaj al-Sadiqeen] Yes,

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whoever fulfills his promise and is pious, then indeed, Allah loves the pious. Yes, whoever fulfills a promise he has made is an absolute promise. The promise with creation is comprised of trust and covenant and other things that are agreed upon between them. It can be said that it includes the promise that Allah made with man in the words of the Almighty: “Did I not promise you, O children of Adam, that you should not worship Satan. Indeed, he is to you a clear enemy.” (Yes) This is a confirmation of something that has been negated, meaning that it is not the case that the Jews and others thought that there was no harm in betraying, but rather that there was harm and sin for them in betraying the wealth of the Arabs. The next sentence is an appeal.

Whoever fulfills the covenant he made with God in the Torah and abandons betrayal, or the covenant that God Almighty made with him in eternity, or whoever is commanded in the Torah and the Gospel to obey the Messenger of the End Times, "and fear Allah" and avoids what is forbidden and opposing God Almighty. "Indeed, Allah loves those who are pious" is a verse that is related to all of these, the essence of which is piety, meaning that God loves the pious, and it is also a verse that shows that God loves those who have two virtues and two good qualities that He approves of. One is someone who fulfills the covenant he made with everyone, whether a disbeliever or a believer, and does not betray the covenant and trust, and is pious and righteous in all matters, whether in breaking the trust or in actions and deeds, and refrains from opposing commands and prohibitions.
As it is known, piety is a praiseworthy quality and a desirable character trait, and a spiritual queen that penetrates the human spirit and protects him from every bad quality. If a person does

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not possess such moral and spiritual qualities, it is not possible for all or most of his actions to be satisfactory, until he becomes the beloved of God Almighty and the object of divine favor. It has been narrated from the Holy

Prophet (peace and blessings of Allah be upon him and his family) that he said: Whoever has three characteristics in him is a hypocrite, even if he prays, fasts, gives zakat, and claims to be a believer: 1- When he reports, he lies. 2- When he makes a promise, he breaks it. 3- When he is entrusted with something, he betrays it. It has also been narrated from the Holy Prophet that if someone is entrusted with a trust and fulfills it, even though he has the power not to refuse, God Almighty will marry him to the Hour-ul-Ayn, whatever He wills. The commentators have said that Kalbi narrated that a group of Jewish scholars and priests came to Ka'b ibn Ashraf in a year of famine and asked him for wheat. He said, "What do you say about a man who claims to be a prophet?" They said, "He is the Messenger of God." Ka'b, angry at the word, said, "I wanted to give you a great gift of food, clothing, and money, and you, because you deprived yourself of it, go away, I will not give you a single dinar." They regretted the word and said, "Perhaps the matter has become doubtful for us. Give us time so that we can go and see Muhammad (peace be upon him and his family) and look in our book and compare his attributes and qualities with our book and see if they agree or disagree." Ka'b accepted it. So they came to the Prophet (peace be upon him and his family) and observed his attributes. When they looked in the Torah and saw that his attributes were in agreement with the Torah, they distorted and changed those verses and substituted attributes that were contrary to it. They wrote and went to Ka'b and said, "We have misrepresented the

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characteristics of the Prophet of the End Times, which are written in the Torah, contrary to the characteristics of a person who claims to be a prophet, and they recited verses that they had distorted against him." Ka'b was very happy, provided him with food and various gifts, and that was when God Almighty sent the verse. Page: 160 Indeed, those who buy the covenant of God and their faith for a small price. God Almighty condemns those who break the covenant of God, which may be a covenant they made with the Messenger of God and believed in him, and sell it for a small price.

Those whose actions are like this will be punished and rewarded. 1- In the Hereafter, they will be deprived of the blessings of divine mercy and the abode of divine dignity, and they will not have a share in the promised paradise. 2- God will not speak to them. 3- God will not look at them on the Day of Judgment, because the gaze of the Almighty is the same as the outpouring of His mercy. It is in the hadith that "Indeed, Allah does not look at your forms or your deeds, but He looks at your hearts," meaning that Allah does not look at your forms or your deeds, but He looks at your hearts, meaning the depths of the human heart. And in the saying of the Almighty, "Allah does not speak to them," two aspects are also mentioned.

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4- He will not purify them, meaning that He will not cleanse them from mistakes and sins, and a painful punishment has been prepared for them.
And in “He does not look at them” two aspects are mentioned: one is that he does not speak to them a word that is beneficial and good for them, and the other is that he belittles them, saying that they are insignificant and insignificant in the sight of God Almighty, and that the angels will take their account.
It is narrated from Abu Hurairah that the Messenger of God, may God’s prayers and peace be upon him and his family, said: There are three people to whom God Almighty will not speak, will not look at them, and will severely punish them: 1- A man who drinks a lot of water without any use, and he stops it while people are passing by. 2- A man who swears allegiance to someone for the sake of this world, if he fulfills his wish, and if he does not, he does not fulfill it. 3- A man who has goods, and a buyer comes to buy them, and he says how much they wanted to buy, and he swears falsely that how much they wanted to buy, and that man believes that statement, buys it, and pays that price.

Also, Amir al-Mu'minin (a.s.) narrated from the Messenger of Allah (s.a.w.s.) that he said, "Be careful not to swear falsely, for it will leave those houses in ruins and empty." Also, Abu Hurairah narrated from the Messenger of Allah (s.a.w.s.) that he said, "False oaths will lead to loss of wealth and will take away blessings from one's earnings." [Abu al-Futuh] And indeed, among them is a group who twist their tongues about the Book so that they may think it is part of the Book, and what it is is not part of the Book. The verse in the Book of the Believers informs us that some of the groups who said that they were a group of Jews,

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such as Ka'b al-Ashraf, Wahi al-Akhtab, Malik ibn al-Saif, Abu Yasir, and Shu'bah ibn 'Amr al-Sha'ir, who "twist their tongues about the Book" means the Book of the Torah, which means that the Jews used to twist their tongues about the Book, meaning they would recite something from themselves, changing the attributes of Muhammad, may God bless him and his family, and in a loud voice, just as they recited the Torah, and pretending that it was the Torah, until it was thought to be the Torah. It is Torah even if it is not from the Torah.
And they say, "It is from Allah," and it is not from Allah. And they say and pretend that it is the Torah and that it has come from Allah. And they say a lie about Allah, while they know. And they invent a lie about Allah, while they know that it is not from Allah. And they change and distort the verses themselves, as they wish. It has been narrated from Juwayr that Ad-Dahhak narrated from Abdullah ibn Abbas that the verse refers to both the Jews and the Christians, who took possession of the Torah and the Gospel and changed and transformed them. And what they used to say about the two books being a reminder of the Muslim religion was that the verse was revealed and Allah, the Exalted, informed the believers. It informs them so that they may not be deceived by the vulgar words of the disbelievers. It was not for a human being that Allah would give him the Book, the Judgment, and the Prophethood, and then say to the people, “Be my servants besides Allah.” Muqatil and Dahhak narrated that they said that the meaning of the human being is Jesus (peace be upon him)

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and it is from the Book of the Gospel and the verse in the Wafd of Najran. Abdullah Abbas and Ata said that the meaning of the human being is Muhammad (peace be upon him) and it is from

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the Book of the Quran. They said that the meaning of “and the Judgment” is wisdom, and according to some, it is understanding and knowledge, and according to others, it is the meaning of the laws of the Sharia, as the Almighty says, “Those to whom We have given them are those whom We have given them.” The Book, the Judgment, and the Prophethood” and according to a statement that is closer to the truth, in “whatever was” there is a negation, not a prohibition, meaning that it is not permissible for a human being to claim lordship and enslave people. And the reason for the revelation of this verse was that the delegation of Najran and a group of Jews said, “O Muhammad, do you wish that we worship you as we worship God?” The verse was revealed, and the Messenger said, “May God forbid me to do anything contrary to what they were sent to do. We forbid people from worshipping anyone besides God Almighty.” Hasan Basri said that the reason for the revelation of the verse was that a group of the companions said, "O Messenger of Allah, we should greet you as some greet others, and you have no advantage. Are we commanded to prostrate to you?" The Messenger of Allah, may Allah bless him and grant him peace, said, "Prostration is not for anyone except Allah, but increase your honor towards me and recognize the right of every rightful owner." This was why Allah, the Exalted, sent down the verse. Regarding the miracles of the Prophet, it is narrated in a narration that an Ansar man had a camel in Medina. He had owned it for a while when it became old and infirm. He wanted to kill it when he prepared the slaughtering implements. The camel ran away and came to the Badr Mosque, calling out in a eloquent voice, "Peace be upon you, O Messenger of Allah, peace be upon him and his family. I have come to you with your complaints. I have been serving him for a long time. Now, since I have become old and

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have stopped working, he wants to kill me." The Messenger of Allah, peace be upon him and his family, sent someone to call him and asked him to sell the camel to me or give it to me. He said, "O Messenger of Allah, my body and soul be sacrificed for you." You are right in ruling on my life and property. The Messenger of Allah accepted the camel from him and set it free. He roamed around Medina and they did not withhold any water or food from him.

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They said, "This is the old Messenger of Allah." That is, the Messenger of Allah had set it free. It is.
Abu al-Futuh al-Razi said that there is a guidance here, and that is that a camel that came under the protection of the Messenger of Allah (peace and blessings of Allah be upon him) came and the Messenger of Allah (peace and blessings of Allah be upon him) asked for it and set it free. Everyone respected it. For seventy years, he has been holding her in his arms and has been protecting her and her house. Hopefully, tomorrow she will intercede for you and save you from the fire of Hell, just as you saved that camel from being killed. The companions of the Messenger of Allah (peace and blessings of Allah be upon him) said, "O Messenger of Allah, your animal is prostrating to you. It is commanded that we prostrate to you." The Messenger of Allah (peace and blessings of Allah be upon him) said, "Prostration is not due to anyone except Allah."
He forbade prostration to anyone except Allah. If you had permitted any creature to prostrate to any creature, I would have ordered that the wives of husbands should prostrate [End] The Book and what you used to study. Since the word "ma" at the beginning of the verse is negative, it is not possible for a human

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being to be given the fragrance of the Book, wisdom, and prophethood and say to people, "Be my servants, not the servants of God." But he was commanded to say, "Be your Lords." You should teach people what you know of the Book and the laws and educate them so that they may learn the path of piety and servitude.

In Kashf al-Asrar, it is said, "But he says, 'You are from the Lord,'" the Prophet [PBUH] tells his followers to be truthful, steadfast, and good-willed, and to be kind to those who teach. The principle of the Lord is that he means one who cultivates the creation of God with knowledge. First, he is concerned with the quantity of knowledge, then he looks at the depth of knowledge and the capacity of each learner, and understands that each seeker strives to maintain the order of everything in that matter. Zajaj said that “Rabbaniyyin” is attributed to Rabb, and they added Alif and Nun in the name to exaggerate it, and according to him, it is attributed to Rabb on the weight of the active from Rabb Yarab and its meaning is “specialized in knowledge” such that it educates by using and explaining.

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And on the day that Ibn Abbas was laid to rest, Ibn Hanafiya Muhammad bin Ali bin Abi Talib [a.s.] said , “Today, Rabbani, this nation, died.” Some people have said (Rabbani was a divine scholar), and they have said that Rabbani was someone who had both jurisprudence, wisdom, and guardianship, and that he taught the religion of God to the people and guided them to it.

“And with what you were studying” Hijazi and Basri recited lightly, and that it was the choice of Abu Ubaydah, and that the rest of the readers recited heavily, and that it was the choice of

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Abu Hatim. If it was recited lightly, it was an indication of the excellence of the scholars, and if it was recited heavily, it was the elaboration and harmony of the teachers.
"And with what you were studying" means that you read, as Allah Almighty said, "And study what is in it." It was narrated from Ibn Abbas that the Messenger of Allah [PBUH] said , "There is no believer, male or female, free or slave, except that Allah has a right and duty to learn from the Qur'an and understand it. Then he recited this verse.
"But be pious by what you teach of the Book and by what you study." In the verse, which is both a simile of scholars and a simile of teachers, it says, "Be wise, acting on what you have learned. Indeed, the wise is the one who acts on what he knows and is firm in his knowledge of its rules. For he is wise." It is not that he strives for knowledge and narrates and understands it instead of flour. The wise is the one who adorns knowledge with action and whose actions go beyond words. A group of the companions of the Messenger of Allah (PBUH) gathered in the Quba Mosque and were discussing. Mustafa (PBUH) entered upon them and said
, "Learn whatever you wish, for Allah will not reward you until you act."
Learn and recite as much knowledge as you wish. But until you act beyond knowledge, Do not join because if you do not do what you know, you will never attain the reward of the next world and the divine sound. And from Abu Darda: "Woe to the one who does not know his command - and woe to the one who knows and does not do it seven times." And Yahya ibn Mu'adh used to say to his companions: Your palaces are like Caesar's (i.e. they are like Caesar of Rome), your houses are like the houses of Chosroes (i.e. they are like the houses of Chosroes), your doors are like

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Tahir’s (i.e. they are luxurious), and your mounts are like the mounts of Qarun (i.e. they are like the mounts of Qarun), and your sects are Satanic.

Page: 165 – Fayn al-Muhammadiyah.

But the teachers' rebuke is that when you guide others to the path of happiness and call them to knowledge and action, be careful not to forget yourself. "Do you command people to righteousness and forget yourselves?" Hatim Asam says, "There is no greater regret on the Day of Resurrection than a man of knowledge. Scholars learned about it but did not act on it - so they gained because of it and perished, and in its meaning they were cursed."

(O preacher to people, you have become a suspect when you have done some things among them that you are coming to) [End] The curse of people has two aspects: one is because people, that is, human beings, are either believers or disbelievers. The believers, of course, hate the disbelievers and seek to keep them away from God's mercy. And those who are disbelievers curse the Muslims, saying, "Why did you become Muslims and why did you become disbelievers after you believed?" And perhaps the meaning is "the wise people of the people," because the true man is the same. Wise people are people, not fools, and it is clear that all the wise people in the world condemn such a person, and according to the infidel, he also curses the apostate who has turned away from God, because everyone claims that they are on the right, and the apostate curses the one who has turned away from the right.

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[Surah Al-Imran (3): verses 80 to 89]

Hint

And He does not command you to take the angels and the prophets as lords. Does He command you to disbelieve after you were Muslims? (80) And [mention] when God took a covenant from the prophets, “Whatever I have given you of the Book and wisdom, and then there comes to you a messenger confirming that which is with you, you must believe in him and support him.” He said, “Have you acknowledged and taken upon yourselves My burden?” They said, “We have acknowledged.” He said, “Then bear witness, and I am with you.” (81) From the witnesses. But whoever turns away after that - those are the wicked. (82) Is it other than the religion of Allah that they seek, while to Him have submitted whoever is within the heavens and the earth, willingly or by compulsion, and to Him they will be returned? (83) Say, “We believe in Allah and what has been revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and what was given to Moses, Jesus, and the prophets from their Lord.” We make no distinction between any of them, and to Him we are Muslims (84) And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers. (85) How can Allah guide a people who disbelieved after their belief and had testified that the Messenger was true and clear proofs had come to them? And Allah does not guide the wrongdoing people. (86) Those - their recompense is that upon them is the curse of Allah and The angels and mankind, all together (87) will abide therein. The punishment will not be lightened for them, nor will they be reprieved (88) Except for those who repent after that and reform, for indeed, Allah is

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Forgiving and Merciful. (89)

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[Translation]

And Allah does not command you to take the angels and the prophets as gods. Does He command you to disbelieve after you have
submitted to Him? [80] (Remember) when Allah took a covenant from the prophets, saying, "I will give you of the Book and wisdom, after there has come to you a Messenger from Me confirming what is with you, then you must believe in him and help him." Did you testify, so that you would be true to it? They said, "We have testified." Allah said, "Bear witness, and I am of the witnesses." [81]
So whoever denies after his testimony, those are the transgressors. [82]
Do you seek a religion other than Allah, while whoever is in the heavens and the earth has submitted to Him, willingly and unwillingly, and to Him they will return. [83]
Say, "O Messenger, we believe in Allah and in what has been revealed to us and what was given to Abraham, Ishmael, and Isaac." And Jacob and the tribes were sent down, and that which was given to Moses and Jesus and the prophets from their Lord, and We make no distinction between any of them, and We are obedient to the command of Allah. [84]
And whoever follows a religion other than Islam, Allah will never accept it from him, and in the Hereafter he will be among the losers. [85]
How will Allah guide a people who disbelieve after their belief and their testimony that the Messenger is the truth and from Allah,

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and after clear proofs have come to them? And Allah will not guide the wrongdoing people. [86]
Such is the recompense of the disbelievers for their disbelief. On them is the curse of Allah and the curse of the angels and the curse of all mankind. [87]
And they will abide in Hell, and their punishment will not be lightened, nor will they wait for it to be lightened, nor will they be looked upon.

[
88]
Except those who repent after their disbelief and reform themselves. And Allah is Forgiving and Merciful. [90]

(Explanation of verses)

And He does not command you to take the angels and the prophets as lords. It has been narrated from Asim, Hamza and Ibn Amir that they read the word "O my Lord" with a preposition and they have put the word "la" in the prepositional phrase, and the rest of the readers have read it with a prepositional phrase, and some have said that it is an apostrophe.
And they have also differed in the meaning of the verse. It is narrated from Al-Zajjaj that "In takzha' al-malaika" means that God does not command you to take the angels and the prophets as lords. And from Ibn Jarih and a group of commentators they have said, "And He does not command Muhammad (peace be upon him)" means that the Messenger does not say, "Take me as lords.
" And in another way, "And He does not command people" means that no human being says, "Take the angels as lords," as the Arab polytheists said.

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Apparently, the verse is a protest against all polytheists, such as the Sabians, who called angels the daughters of God, and those who attributed divine attributes to prophets, such as the Christians, who called Jesus, son of Mary, some the son of God, some God, and some the third of the three, or the Juhud, who called Uzair the son of God. However, the verse indicates that the statement is directed at the same group of Christians, because the above verses were about them, and here it may be meant to say: Never did Prophet Jesus (peace be upon him) say or command you to take angels or prophets as your gods, as was the custom of all prophets. Rather, as the Quran informs us, from the moment of his birth until the end, he always declared that he was a servant of God and His Messenger, and that you should worship none but the One God, Ahad.

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Do I command you to disbelieve after you have become Muslims?
Hamzah: "A "Ya'murukum" is in the interrogative form and means rejection and denial.
Is it possible and can it be said that after you have believed in the Messenger's glad tidings and confessed in the oneness of God the world, he will order you to disbelieve? The pronoun "kam" in the verse refers to all human beings. How is it possible that he will order them to disbelieve, saying, "Take the prophets and angels as gods?" This will never be the case.
And when Allah took the covenant of the prophets, for what He gave you of the Book and wisdom, then there came to you a Messenger confirming what was with you, that you might believe in him and that you might help him. The commentators have said that Hamzah recited the word Lam without opening it, and Baqi recited it with the opening Lam, and Nafi' read it with the plural,

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and Baqi recited it with the addressee's own words, and the covenant is a passive part of the word "ba'tiqah" and in the sense of a covenant or contract, like the oath of one who recited the opening Lam. There are several words in it: The hidden part is Lam, which is the beginning, and what is connected to it, and what is after it is its connection, and "I" is an explanation, and in the predicate, "for those who are for whom" "And I have given you of the Book and wisdom that you may believe in." And the sentence is in the place of news, meaning that what I have given you of the Book and wisdom, you should believe in it. And the second sentence in the Almighty's saying, "You shall believe in it," is an implied oath, as if God Almighty said, "You shall believe in it," meaning that I took a covenant from the prophets that the Book and wisdom that I have given you, after a messenger comes to you confirming that Book, you should believe in him and help him. Our other statement is the beginning, and his saying, "of the Book" is in the place of news, and "I" is an addition, meaning that what We have given you is the Book and wisdom. "Then he comes to you," meaning "he comes to you," then a messenger comes to you confirming your Book, meaning Muhammad, may God's prayers and peace be upon him and his family. Your right is that you believe in him and help him. Nahaween Because they have made fun of the statement and said that "from" is an additional word in a negative place, but in proving a ruling that does not add "from" it is not said, "He came to me from a man"

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It is said, "He came to me from a man and there is no man in the house" And because the statement "lam" is also an answer to an oath in his statement "that you will believe in it" Mubarid and Jazaj said that "lam" is an emphasis or a punishment, and "lam"

in it is in the predestination, meaning "they are to be yours" because the Book and wisdom are yours, and the answer is conditional, "that you will believe in it and that you will help us" and his example is "if We had willed, we would have gone with what We revealed to you" meaning, if We had willed, we would have taken that which We revealed to you, and the answer is conditional, "that you will believe in it and that you will help us". "To him and we will help him." And some said, "You shall believe in it" is connected to the first word, and the answer is conditional in his saying, "So whoever turns away after that," and the meaning is that O Muhammad, may God bless him and grant him peace, remember when God Almighty made a covenant with the prophets that what I have given you is conditional upon what I have given you, or whatever I have given you is conditional upon what I have given you of the Book and Wisdom. Then a Messenger comes to you who is trustworthy, and from his attribute it is that you believe in him and help him. And he says, "You have confessed and made a covenant with me upon it. Bear witness that I bear witness that whoever turns away after that is one of the transgressors, to the extent that he said." But the one who called Lam Maksur said, "Lam" is added, and what is conditional means "al-dhi" and "lam" is related to "khaz" meaning "he took the covenant of the prophets for what He gave them of the Book and Wisdom. Then he came to you in destiny when he came to you. So if a prophet If it comes to you that he confirms your Book, believe in him and support him. And the answer to the oath is that taking a covenant is in its place.

As far as the statement “When Allah took the covenant of the prophets” is concerned, there is a difference of opinion among the commentators as to which verse is meant and with whom they

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took the covenant. Some have said that they took the covenant from all the prophets that some would confirm others and tell them with their authority so that they would all believe. The meaning of Nusrat is faith, confirmation and obedience. [Sa'id and Jubayr], Tawus, Hasan, Qatadah and Saddi have narrated from Amir al-Mu'minin Ali (a.s.)

that he said that Allah Almighty did not send any prophet except that He took a covenant from him to believe in Muhammad Mustafa (a.s.) and tell the people to believe in him and if he appeared in their time, they would support him. [Abu al-Futuh] Also, in Majma' al-Bayan, it is narrated from Amir al-Mu'minin (a.s.) that he said: God Almighty took a covenant from the past prophets to inform their nations of the mission and the attributes of the Holy Prophet (s.a.w.s.) and to give them glad tidings of his coming, and they ordered their nations to acknowledge him. And again in Majma' al-Bayan, it is narrated from Amir al-Mu'minin (a.s.) that he said, referring to the verse: "Do you acknowledge and have you taken an oath from your nations?" The prophets and their nations said: "We acknowledge what you have commanded." God Almighty said: "O prophets, bear witness to your nations, for I will be with you among the witnesses against you and your nation."
He said, "Did you agree and accept this?" This is a question for clarification. The Almighty informs His Messenger that after taking the covenant from the prophets and their nation, He will ask them whether they agreed, believed, and learned. In order to fulfill the covenant, the prophets and the nation said, "We agreed and accepted the covenant."
And that there is a similar verse in the verse of Dharr, which says,

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“And when your Lord took from the children of Adam from their faces their offspring and made them bear witness against themselves, ‘Are you not your Lord?’ They said, ‘Yes.’” In the eternal stage, all human beings confess the oneness and Lordship of God, and in that they forget their covenant with the world, and that the verse also indicates that all nations confess in the stage of creation by covenant and covenant that they will believe in every messenger who comes to them, and in that in the secondary stage, the love of self and the prejudice of ignorance make them forget it and deny it. However, just as their nature is committed to monotheism, they are also committed to the affirmation of the messengers, which if they were themselves and had the intellect and spirit that God had given them, they would have acknowledged.

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He said, "So bear witness, and I am with you among the witnesses." God Almighty said, using the past tense, meaning that at the same time of taking the covenant, He addressed the Messengers and their people, saying, "Be witnesses to what you have covenanted, and call some of you to witness, and I, your Lord, am with you among the witnesses. But whoever turns away after that, those are the transgressors." So whoever turns away from that covenant and covenant and turns away from that covenant or from faith, then such a group are the transgressors. This refers to the fact that those who were bound by the first covenant that God made with mankind and whose nature He also made a witness to that they should follow the prophets, if they disobey, then indeed they are the transgressors and from the evil of the world.

Is it other than the religion of Allah that they seek? And to Him

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submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him they will return. The brief meaning that may be derived from the verse, and what seems primitive is that the verse is a branch of the previous verse, which implied taking a covenant from the prophets. Perhaps the purpose of taking a covenant from the prophets in the first instance is the unity of the religion of Allah and the implementation of the word of monotheism, which was taken from the messengers in the beginning, that when the Book and wisdom are given to you, you should stand firm in the position of monotheism. And in the second instance, perhaps it is an address to the people that after a messenger has come confirming what is with you, you, the prophets and your nation, believe in him and help him. And give help and the belief of the previous prophets is the same as their news, with their nation Noah with Moses, Moses with Jesus, Jesus with Muhammad, peace be upon him, and also every prophet with the prophet after him, and apparently it is on the basis of the words of the Christians who, by the command of God, of course, announced and recorded in the Gospel that after me, you will believe in the unlettered Prophet of Islam [PBUH] and help him, and also Moses [PBUH] announced in the Torah

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the coming of the Messenger of the End Times [PBUH] and the belief of the nation is to follow the Prophet after him and help him, because the religion of God is one and the messengers were all agreed on the word of monotheism, none of them spoke against the other.
And after the Exalted Being took the messengers' confession that they themselves would be united in the word and the messengers after them would believe and also informed their nation that the

messengers after them would believe and help them. Is it other than the religion of Allah that they seek? And to Him has submitted whoever is in the heavens and the earth, willingly or unwillingly, and to Him they will return? This is a question in the sense of denial. The verse is also a branch of the above verse, and it raises an objection from the people of religions, asking, "How can you, who claim to be the true religion, follow a religion other than the true religion and not submit to the true religion, which is Islam, when all beings in the heavens and the earth, some willingly and unwillingly, and some unwillingly and unwillingly, submit to the true religion?" Apparently, the meaning of Islam here is submission and submission to the orders of creation, that all beings and creatures from the higher world, the supernatural world and the world of knowledge, from inanimate objects, plants, animals and human beings, willingly or unwillingly, are obedient to the orders of creation and cannot commit the slightest violation. And since Islam is the religion of truth, that is, the innate religion, which every human being's nature testifies to, it means that whoever seeks truth and the true religion must return to his original nature and make the order of creation compatible with the order of legislation and become subject to the true religion, the religion of Islam.

"And to Him they will return" All matters return to God, and the end of the affairs of creatures is the beginning of creation, and the return of creatures to Him. "He is the Beginning and the End." Perhaps the last sentence is a threat to the deniers of the Messenger of Islam, and an indication that the disbelievers and deniers must know that the end of their affairs and their return is to Him .

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All beings are obedient to the orders of creation and submit to Him, and they will be questioned and will be punished for their reprehensible actions.
Saying "We trust in God, and we sent down to Allah, and we sent down to Ali Ibrahim, Ismail, and Ishaq, etc., that the verse can be taken as a witness to the recent justification of "and God took the covenant of the prophets" until the end.
It was said that perhaps it is from taking a covenant from the prophets to agree on unity and the word of monotheism and the religion of God and to implement it. And every other messenger who comes and confirms the religion of truth, believe in him and command your nation to believe in him and help him. That is, it can be said that the verse that is explained and explained is the same verse that again commands the messenger to say to the people, "We believe." "Amanna" is a plural form, meaning I and my nation are believers. We believe in God and what has been revealed to us of the Book and Wisdom and what has been revealed to all the prophets.
We do not make a distinction between any of them and we are Muslims to him. This means that I and my nation are believers and we do not make a distinction between any of the prophets, meaning we believe in all of those noble ones. The second sentence is to emphasize and make the first sentence "We believe in Allah" to remind people that believing in some of the prophets without believing in others is wrong, such as the Jews believing in Moses and denying Jesus, and the Christians believing in Jesus without believing in Muhammad, peace be upon him and his family, is against the command of God, because all the prophets are unanimous in their opinions and words, which are the two principles and foundations of religion. Denying one of them is

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actually denying all of them.
And we are Muslims to Him, meaning that He said, "Since the prophets are unanimous in the religion of God Almighty and the unity of the word of monotheism, we are believers who submit and submit to the command of God Almighty."

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That is, none of us speaks against the other, because denying one of them is in fact denying all of them.
Whoever seeks a religion other than Islam, it will not be accepted from him, and in the Hereafter he will be among the losers. The sentence "And whoever seeks a religion other than Islam" after denying and objecting to the deniers of the religion of Islam informs them that they should know that whoever follows a religion other than Islam, with "none" which indicates eternal negation, emphasizes the sentence so that followers of religions know that without accepting the religion of Islam, which is a comprehensive and perfect religion and in fact comprehensive in its principles and branches and contains all true religions and is in accordance with divine teachings and the traditions of the Prophet, and all its commands are in accordance with perfect reason and a sound conscience, if you disbelievers do not follow the religion of Islam and do not obey and submit to the commands and If you do not avoid it, you will never reach the perfection of humanity. When a person does not reach perfection through correct faith and good deeds, due to the waste of his life's wealth, which should be completed, and if he does not complete it, he loses his wealth and as a result, in the Hereafter, which is the end of his affairs and he should have taken a lot of pleasure from his life, he will be considered one of the losers. How does Allah guide a people who disbelieved after they believed and witnessed that

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the Messenger was true and clear evidences came to them? Many commentators have narrated that the verse was revealed about a group of people who disbelieved and turned away from faith after they had believed and witnessed that the Messenger was true and testified. They were twelve people who joined the house of disbelief after Islam, such as Ta'ima bin Asuq, Harith bin Suwayd bin Samit, and Muqees bin Khababah. And a few others and the like.

And Allah does not guide the wrongdoing people who have wronged themselves by disbelief and atheism. Allah Almighty does not guide the wrongdoing people who have wronged themselves by disbelief and atheism. When the disbeliever is called absolutely wrongdoer and wrongdoer, as mentioned in the verses

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what will be the condition of the disbeliever who has apostatized and returned to disbelief after believing? Of course, his actions are very ugly and his crime has reached its limit. Such a person has not only wronged himself, but he has also wronged this truth and Islam. It is clear that the reward of such a person who apostatized after knowing and knowing the truth of Islam is that He said: “Their reward is that upon them is the curse of Allah, the angels, and all mankind.” He has promised three punishments to the apostate disbelievers: 1- They will be cursed as a reward for their apostasy. God, the angels, and all individuals have become human beings. The curse of God is the same as being far from God's mercy. The curse of the angels is also the angels' aversion to them, which causes severe punishment. It should be known that the interjection "man" which indicates generality and "lan" which indicates eternal negation, it is clear that whoever, whether during

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the apparent life of the Messenger of Islam (peace be upon him and his family) or after his death, follows another religion and abandons the religion of Muhammad (peace be upon him and his family) and adopts a practice other than the law of Islam and follows it. Even if he follows the religion of Moses (peace be upon him and his family) or Jesus (peace be upon him and his family), it will never be accepted from him.
"The permissible of Muhammad is permissible until the Day of Judgment, and the forbidden of Muhammad (peace be upon him and his family) is complete and active until the Day of Judgment. It is comprehensive of all the laws of truth and religion, all of whose laws are based on the scale of true justice. If someone pays a little attention to its rules and instructions, he will understand that none of its rules and regulations are smaller than those that are in accordance with common sense. And the established law of logic is that it does not strike a wise man that he violates even a single one of those laws of truth.
O wise man, if you seek physical and spiritual perfection, or if you seek happiness, or if you seek honor, or if you seek knowledge and hope that you may find a way to be close to your Lord, or if you seek the promised paradise, or if you desire whatever perfections of humanity you desire, seek them completely and completely from that divine book which says, "There is nothing wet or dry except in
the Book of the Clear." Open your eyes and heart a little and look into the Holy Quran, which is the book of law and the miracle of our Messenger. Seek from it, for if you look into it with good intention, you will find whatever you desire in it.

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2- The immortality of apostates in hell and the non-remission of their punishment. From this it is clear that apart from apostates, the rest of the types of infidels are not immortal in hell. It is possible that some of them may be relieved, and their punishment may be reduced, compared to apostates who died without repentance. This is inevitable and necessary.
3- “And they do not wait.” And the apostate community does not expect that their punishment will be lightened or that they will be saved from the punishment, except those who repent after that and reform themselves. Indeed, Allah is Forgiving, Merciful. Perhaps the meaning of reform is that they have made their hearts worthy of true faith. Allah is Forgiving, Merciful, and accepts their repentance.

[Surah Al-Imran (3): verses 90 to 95]

Hint

Indeed, those who disbelieve after their belief and then increase in disbelief - never will their repentance be accepted, and it is those who are the astray. (90) Indeed, those who disbelieve and die while they are disbelievers - never will the earth full of gold be accepted from any of them, even if he were to ransom himself with it. For those is a painful punishment, and they will have no helpers. (91) You will never attain righteousness until you spend of that which you love, and whatever you spend is nothing. (92) All food was lawful to the Children of Israel except what Israel had forbidden to himself before the Torah was revealed. Say, “Then bring the Torah and recite it, if you should be truthful.” (93) But whoever invents a lie against God after that - it is those who are the wrongdoers. (94) Say, “God has spoken the truth, so follow the religion of

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Abraham." Upright and he was not of the polytheists (95)

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[Translation]

Indeed, those who disbelieve after their belief and die while they are disbelievers, if they were to offer as much gold as the earth can hold in ransom, it would not be accepted from them, and for them is prepared a painful punishment, and they will have no helpers. [91]
No man will attain righteousness until he spends of what he loves. And whatever you spend, Allah is All-Knowing. [92]
All kinds of food were lawful for the Children of Israel, except what Israel had forbidden to itself before the Torah was revealed. Say, "O Messenger of the vain ones! Bring the Torah and recite it, if you are truthful." [93]
And those who invent a lie against Allah after that, those are the wrongdoers. [94]
Say, "O Messenger! Allah has spoken the truth. So follow the people of Abraham, the pure and the pure. Abraham was not of the polytheists." [95]

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(Explanation of verses)

Indeed, those who disbelieved after their belief and then increased in disbelief, their repentance will never be accepted, and those are the ones who are astray. The verse reminds the Messenger of Allah (peace and blessings of Allah be upon him and his family) and informs them of the disgrace and lowliness of those who

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disbelieved after their belief and then increased in disbelief. It declares with the word "n" to negate forever that those who were like that are among the apostates whose repentance will never be accepted, and such a group will be among the astray who will never be on the path of guidance. Because the verse and the previous verse, both of which are about apostasy, seem to contradict each other, because in that verse, "except those who repent" makes it clear that their repentance will be accepted, that when they repent, God will accept their repentance, and in the verse, "none" which they bring for eternal negation, makes it clear that their repentance will never be accepted.

And the commentators, in order to reconcile the two verses, some have said that the second group's repentance is not accepted because they repent when they are about to be destroyed, which is the time of necessity and necessity, and accepting repentance at the time of choice, the Almighty's saying, "And repentance is not for those who do evil deeds until death comes to one of them," which means that repentance will not be accepted at the time of death, or that their repentance is not except out of hypocrisy, or that, as some have said, the verse clarifies, "Then they added disbelief to their disbelief." They were like that whenever a verse was revealed, they would deny it, and perhaps they would say that it was a fabrication that Muhammad, may God's prayers and peace be upon him, had woven together words and attributed them to God, and such people would never be accepted in repentance. It is not because even if they express their repentance, it will not be sincere. Perhaps this is the explanation for the Almighty's statement at the end of the verse, "And those are the misguided." As if the reason for their repentance not being accepted

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is
that they walk in error and constantly add disbelief to their disbelief, and they have lost the ability to repent and accept it. According to the word "al-dalun" (misguided), such people are far from the truth and the right path, and according to the word "al-dalun" (perished), they are in destruction and torment. Indeed, those who disbelieve and die while they are disbelievers, it will not be accepted from any of them if the earth is full of gold, and if you were to give it as a ransom, it will not be accepted from them. The verse confirms the above verses and is intended to make it known that the deeds of a disbeliever, no matter how great they may be, such as if he were to possess so much gold that he could take the entire earth and give it all as a ransom, will never be accepted from him, because the first condition for the acceptance of the deeds of faith is the principles of religion, and for a person without faith, no matter how good his deeds may seem, they will not be accepted from him. For them is a painful punishment and they have nothing. A painful punishment has been prepared for the disbelievers in the Hereafter, and there will be no helper or helper for the disbelievers.
Yes, faith, when it arises in every heart, is a chemical that turns copper into gold in deeds. No matter how small an action may seem, it becomes great and valuable in the light of true faith and purity. The value of an action depends on the degree of faith and righteous deeds. In addition to the fact that his good deeds have no value in the marketplace of the Day of Judgment, the unbeliever will be rewarded with a severe punishment for his disbelief. Since all beings are friends of the friends of God and enemies of the enemies of God, the unbeliever will have neither a friend nor a helper on the Day of Judgment who can intercede

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for him and save him from punishment. You will not attain righteousness until you spend of what you love, and whatever you spend of anything, for Allah is Knowing of it. The root of righteousness is derived from righteousness, meaning spaciousness, as opposed to the sea, and the desert is called righteousness

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as opposed to the sea (sea). In Majma' al-Bayan, it is stated that the difference between righteousness and goodness is that righteousness is a benefit that is not based on intention. The meaning is "You will not attain righteousness" meaning that the people of obedience will never understand the mercy of Allah Almighty. The commentators have differed in the meaning of "righteousness" as to what "righteousness" is, according to one, it is Paradise. [Ibn Abbas and Mujahid], and according to another, it is obedience and piety. [Muqatil and Atta] And according to them, "bar" means that you will never be pious and righteous people "until you spend" unless you spend. [Hasan] "until you spend from what you love" means that you spend money. And the fact that "bar" is used in the case of spending is because all people love money, and according to them, it means what is from their most precious wealth, not their most vile wealth, because of the Almighty's saying "And do not follow the evil of what you spend" and according to them, Zakat is obligatory and that which Allah Almighty has made obligatory on wealth. [Ibn Abbas and Hasan] And according to them, what a person spends in the way of good deeds is "bar". [Mujahid and Jama'ati] It was narrated from Abu Tufail that he bought a garment and was surprised by its beauty, so he gave it in charity, and he said: I heard the Messenger of Allah (peace and

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blessings of Allah be upon him and his family) say: "Whoever sacrifices himself (i.e. spends what he needs in the way of Allah) on the Day of Resurrection, Allah Almighty will sacrifice Paradise for him, and whoever loves something and makes it for Allah, on the Day of Resurrection, Allah Almighty will say: "The servants used to reward each other in this world with a kind of reward, but today I will reward them with Paradise." It was narrated that Abu Talhah had a house and his most beloved possessions were with him. When the verse came, he divided them among his relatives. So the Messenger of Allah (peace and blessings of Allah be upon him and his family) said : "Give me a profitable property, O Abu Talhah." He said: "Give me a profitable property, O Abu Talhah." He said: "I know that it is beneficial for you

to
give it to your relatives." He said, "O Messenger of Allah, I will do as you say." And Ibn Umayr had a slave girl whom he loved, so he set her free, and he recited the verse, and then he said, "If it were not for me, because I do not want to return with what I spent in the way of Allah, I would have married her off." And Abu Dharr al-Ghaffari was a guest and he said, "I have a job, go to such and such a place, I have camels, bring one of them." The man went and brought a lean camel. Abu Dharr said, "Why did you not bring a fat camel?" The man said, "So that it may be for you when you need it." Abu Dharr said, "The day of my need is the day when I will be in the grave," even though Allah has said, "You will not attain righteousness until you spend what you love." It has been narrated from Abu Dharr al-Ghaffari that he said: You

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have three partners in your wealth: one is the one who does not ask you for permission and does not ask you which one to take, the better or the worse (i.e., a divine calamity); the second is the heir who is waiting for you to close your eyes so that he can take your wealth; and the third is your partner, who if you are able to do so, so that you are not the most helpless of the three, do what God Almighty said: "You will not attain righteousness until you spend of what you love," and because the camel is one of the most beloved things to me from my wealth, so I wanted to send it to myself first.
Some commentators have said that the verse indicates the fatwa, because God Almighty taught this verse with what fatwa means and said, "You will not attain righteousness until you spend of what you love." Bear with me, and realize that I will do to you what you do to your brothers, in that you spend your wealth and position on them, and give what you love to give here, until they give you justice in return and give you more favors on the Day of Judgment. And be careful not to think that what you do is hidden from me.

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And whatever you spend of anything, then indeed, Allah is All-Knowing. So, Allah is the answer. And although Allah, the Exalted, is All-Knowing, in every case and in that, it is said in two aspects: one is in the predestination, “And whatever you spend of anything,” meaning whatever you spend, whether little or much, Allah will reward you, because He is All-Knowing and nothing is hidden from Him. And the other aspect in predestination is that Allah is All-Knowing, to the extent that the action was performed with good intention or bad intention.
If it is asked how it is said, “You will not attain righteousness until

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you spend what you love," while the poor will enter Paradise even if they have not spent, the answer is, "The word 'kharj' is the source of the exhortation to spend." It is limited to the place and is said in general terms to exaggerate and encourage. It is said that one will never attain complete knowledge of the noblest aspects until they spend what they love. It was narrated from Ibn 'Umar that a person asked the Prophet (peace and blessings of Allaah be upon him) about the verse, and he said, "It is for a person who is zealous, loves wealth and fears poverty to spend his wealth." How well the Almighty has said in the revelation of secrets: "You will not attain righteousness until you spend of that which you love." Whoever spends on something beloved in this world will find something desirable from the Lord, and whoever spends on the world and the hereafter will find the Almighty's truth, and there is no difference between them." One who loses wealth in this world will find it with God, while another loses reward and finds it with God in the hereafter. Whoever remains rich and powerful today will be deprived of pleasure and blessings tomorrow, and whoever remains rich and powerful tomorrow will be deprived of the secret of the Lord of blessings.

No matter what path you take, whether it is disbelief or faith, no matter what your friend is, no matter how ugly or beautiful his character is,
"Until you spend what you love." He discriminates in speech. He says, "If you spend some of what you love, you will reach your Master." He argues that if you spend all of it, you will reach your Master. O poor man, because you know that you will not reach him until you give him what you love

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So why are you so greedy that you bring him, despite all the commotion and greed that you have in your head? [End] All food was lawful for the Children of Israel, except what Israel had forbidden to himself before the Torah was revealed. All kinds of food were lawful for the Children of Israel, the sons of Jacob. “Hal” is a noun that has become the adjective for food, and it is singular, plural, feminine and masculine. The Almighty says, “They are not lawful for them,” Surah Al-Mumtahanah, verse 10. In the commentary of Majma’, it is narrated from Ibn Abbas, Mujahid and Dahhak that when the verse was revealed, “So some of them wronged We forbade them good things, but We made them lawful.” The Jews, that is, the oppressive and wicked Jews, forbade some pure and halal foods such as meat, fish, fat, wheat, cattle, and the like. The Jews were confused and said that these have always been prohibited. God Almighty denied it and said that eating all of these foods was halal for Jacob and his children. Ya'qub forbade himself such as meat and lions and camels, and near Ikrima the liver and kidney and fat on both sides, except for the fat on the back and neck, so that Jacob was forbidden by women's sex. For example, according to the forbidden structure of the Jews And those who avoided them said that the Torah has forbidden them, the Almighty said, "It is not like what they are saying, but Ya'qub prohibited them because of his vow." "Before the revelation of the Torah" before the Torah was revealed, O Messenger of God, may God's prayers and peace be upon him, if they refuse, then tell them to bring the Torah

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The Holy Prophet (peace be upon him and his family) said that Bab is telling the truth and they are lying and that it is evidence of the authenticity of the Prophethood of the Holy Prophet (peace

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be upon him) because the news is from the unseen and the Prophet (peace be upon him) had not seen the Torah. [End] In the Majma', it was said that there is a difference of opinion regarding the nature of Jacob's prohibition of some things. According to some, it was due to his ijtihad and according to others, it was due to a warning as mentioned above. Some have said that it was due to a text that came to him from God Almighty. Some have said that Jacob's prohibition of these things was like the prohibition of asceticism, which is to forbid oneself from things that are pleasurable. And just because it is ijtihad, it does not indicate the permissibility of the prophets' ijtihad in matters of Shariah, as some have thought, because it can be said that their ijtihad was with the permission of God Almighty, so it is in the order of prohibiting it. [End] So whoever invents a lie against Allah after that, then those are the wrongdoers. The verse has considered those who invent a lie against Allah to be among the wrongdoers and oppressors. The objection of the ignorant is that they attribute to Allah something that Allah has not forbidden, such as eating camel meat and milk and some other things, which Allah Almighty has forbidden and they attribute to this Abraham. They have erred in several ways in attributing it: first, slandering Allah, which is considered the worst of major sins and attributing lies according to His ruling, and secondly, attributing it to this Abraham, which was forbidden in the religion of Abraham. The third objection is that you do not act upon the people of Abraham as you claim, because the noun phrase "they are the wrongdoers" emphasizes their oppression in attributing it to That their oppression is very heinous and the punishment will be severe. Say, "Allah has spoken the truth, so follow the religion of Abraham, the upright, and he was not of the polytheists." This is an address to the Messenger, saying, "O Muhammad, peace and

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blessings of Allah be upon him and his family, tell the Jews that Allah, the Exalted, has spoken the truth in the news He gave them, saying, "All food was lawful for the Children of Israel, except what Israel made unlawful for himself."

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"So follow." So follow the path and the nation of Abraham, the upright. This means that you follow the nation or tradition of Abraham, while he was a follower of false religions, and Abraham was not of the polytheists, but was a true monotheist. Apparently, the verse is a guide for the ignorant, that you who say that we follow the religion of Abraham, the religion and nation of Abraham is in accordance with the religion of Islam to which I call you, and since the law of the Messenger of Allah (peace and blessings of Allah be upon him and his family) was in accordance with and in agreement with the law of Abraham (peace and blessings of Allah be upon him and his family), that is why he said, “So follow the religion of Abraham, the upright.” In the Manhaj, it is said that it is correct that our Prophet [PBUH] did not follow the religion of the previous prophets, but his law was in agreement with the law of Abraham [PBUH], that is why he said, “So follow the religion of Abraham,” and according to him, he was commissioned to this Islam from the beginning of his mission through inspiration and dream. [End]

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[Surah Al-Imran (3): verses 96 to 103]

Hint

Indeed, the first House [of worship] established for mankind was that at Bakkah - blessed and a guidance for the worlds. (96) In it are clear signs - the standing place of Abraham. And whoever enters it shall be safe. And Hajj to the House is a duty that mankind owes to Allah - those who can afford the expenses (for one's journey). And whoever disbelieves - then indeed, Allah is free from need of the worlds. (97) Say, "O People of the Scripture, why do you disbelieve in the signs of the Scripture?" Allah, and Allah is Witness over what you do. (98) Say, “O People of the Scripture, why do you avert from the way of Allah those who believe, seeking to make it crooked while you are witnesses? And Allah is not unaware of what you do.” (99) O you who believe, if you obey a party of those who were given the Scripture, they will turn you back, after your belief, to disbelief. (100) And how can you disbelieve while you are being recited Upon you are the signs of Allah, and among you is His Messenger. And whoever holds fast to Allah has certainly been guided to a straight path. (101) O you who have believed, fear Allah as He should be feared, and do not die except as Muslims. (102) And hold fast, all together, to the rope of Allah, and do not be divided. And remember the favor of Allah upon you - when you were enemies and He united your hearts, and you became [rightly] united. By His grace, we were brothers, and you were on the brink of a pit of fire, and He saved you from it. Thus does God make clear to you His signs. That you may be guided (103)

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[Translation]

The first House appointed for people to worship was the House of God, blessed and a guidance for the worlds. [96]

And in it are signs of God's signs and the station of Abraham. And whoever enters Mecca, he is in a secure place. Pilgrimage to the House is obligatory upon all who are able. And whoever disbelieves without it, then God is Self-sufficient of the worlds. [97]
Say, "O Messenger of the People of the Scripture, why do you disbelieve in the signs of God, while God is Witness to what you do?" [98]
Say, "O People of the Scripture, why do you bar the way of God from one who has believed, and you make him go astray, while you are the worst of peoples. You know what you do, and God is not unaware of what you do." [99]
O you who have believed, if you obey a group of the People of the Scripture, they will turn you back to disbelief after your belief. [100]
And how can you disbelieve while the signs of God have been recited to you and His Messenger is among you, and he who By Allah, the truth is on the right path, guided. [101]
O you who have believed, hold fast to the command of Allah as it is due, so that you die not except while you are Muslims. [102]
And hold fast to the command of Allah, all of you Muslims, and do not become divided, and remember the favor of Allah upon you when you were enemies and Allah brought your hearts together and you became brothers, and you were in the abyss of the Fire and Allah saved you from it. Thus does Allah make clear to you His signs that you may be guided. [103]

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Indeed, the first house established for mankind and established for worship is the Kaaba. In the verse regarding the Kaaba, Allah mentions three virtues:
1- It is the first house established for worship and specifically for it, and that He has made the Kaaba the first house established for worship. Although people used to turn to the Holy House for worship, as it was the place of worship of Mary and Zechariah, it can be said that it was the first in terms of time, because the House of the Kaaba was established by Abraham and Ishmael by the command of God Almighty as a place of worship for the people, and the House of the Holy House was made a place of worship by Solomon, who lived centuries after Abraham. It can be said that the first place of Mecca is perhaps due to the honor of the House of the Kaaba over all the temples.
2- The fact that the Kaaba is called blessed means that it is described as blessed, blessed, good, and great. Since blessed is related to blessing, which means abundant good, the Kaaba is called blessed, and since it is abundant and abundant in worldly and hereafter good, it is said to contain abundant good.
3- "And a guidance for the worlds" may indicate that the grace and blessing of the Kaaba is not specific to some people, but rather its grace is universal. Every nation and sect benefits from its grace in their trades and transactions and in obtaining wealth and sustenance. And that the good deeds and blessings that people have received from Mecca are due to the prayer of Abraham, as stated in Surah Ibrahim, verse 137: "Our Lord, I have settled some of your descendants in a valley not cultivated near Your sacred house, our Lord, that they may establish prayer, so make some of the people who come to them and Provide them with fruits that they may be grateful."
And they said that God Almighty, in the verse, enumerated seven

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virtues for the Kaaba, which on page 190, was not counted for the Holy House, and they also said that because the Jews differed in the interpretation of the verse, “Indeed, the first house was placed for mankind,” some said that the first meant a place that emerged from the earth on the water, when God created the earth of the Kaaba from white foam, and after two thousand years, He created the earth, that is, they took the earth out from under the Kaaba. [Abdullah Umar, Mujahid, Qatadah, and Saddi] And according to them, the first place they built on earth was the Kaaba. According to a narration from Ali ibn al-Husayn Zayn al-Abidin (peace be upon him), they asked him about the reason for the circumambulation. He said: God Almighty placed a house under the Throne, which is called Bayt al-Ma’mur, as it is said in Surah al-Tur, “And the House of the Precious.” And He ordered the angels to circumambulate it, so that they could leave the circumambulation of the Throne, so that it would be easier for them. Then He ordered the angels to build a house on the earth, in the same shape as the Kaaba is today, in length and width, and they called it Dirah. And those who were on earth circumambulated it, just as the people of heaven circumambulated Bayt al-Ma’mur. And according to another narration, the first house that Adam built on earth was the Kaaba. [Abdullah Abbas] narrated from Ibn Shahr-Ashhub from the Commander of the Faithful (peace be upon him) that regarding the verse: “Indeed, the first house was established for mankind,” a man asked the Prophet (peace be upon him) whether the Kaaba was the first house built on earth. The Prophet (peace be upon

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him) said: “No, there were houses before that, but the Kaaba is the first blessed house built for the worship of the servants. Guidance, mercy, and blessings are gathered there. The first person to build it was Abraham. Later, when it was destroyed, a group of Arabs built it. The Amalekites built it for the third time, and then the Quraysh built it.
The owner of Al-Mizan said that many hadiths have been narrated regarding the earth's curvature and the expansion of the earth from under the Kaaba. The hadiths do not contradict the divine book and there is no evidence to refute them

It has been rejected except what the ancient natural scholars believed, that the earth is a simple element, whose falsehood has been clarified today and its baselessness has been proven. The verses of the Quran indicate that the Hajj was legislated after the completion of the Kaaba. The Almighty says in Surah Al-Baqarah, verse 125: "And We promised Abraham and Ismail that they would purify My House for those who bow down and those who sit down and those who bow down and those who prostrate themselves." And also in Surah Al-Hajj, verse 127, it is addressed to Prophet Abraham, peace be upon him, "And I gave permission for "People will come to you in men for Hajj, and for every camel you will come from every deep valley." (2)
Yes, the last verse conveys that the call of Abraham [peace be upon him] and the announcement of Hajj will soon be accepted by the general public, and many people from near and far countries, nomads and urban dwellers, will come to perform Hajj. [End] There are many verses and hadiths that have been mentioned about the virtues of Mecca and the Hajj. God Almighty called it Bayt al-Atiq, meaning noble, which indicates the dignity

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and greatness of the one who kept that house free and protected from the hands of the oppressors and rebellious tyrants who did not intend it. He called it the City of Al-Haram, the Masjid Al-Haram, and the Bayt Al-Haram, meaning glorious, dignified, a place of safety and security, the place of descent of the prophets, the source of prophethood, guardianship, and mission, and the landing place of revelation and the Quran. In it are verses that explain the station of Abraham, and whoever entered it was safe. In that house, there are external signs, and in explaining the external signs and introducing them, He brought two signs, one is the station of Abraham, peace be upon him. Some have said that the entire mosque and the Kaaba are the station of Abraham, and according to others, it is the same stone that is still preserved there today, and the footprints of Abraham are visible on the left and right there, and in front of it is the same stone that is still preserved there today.

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(1) We took a covenant from Abraham and Ishmael that they would purify My House for those who go to the mosque, those who retreat, those who bow down and those who prostrate themselves.

(2) People should come to You on foot and on horseback, and from every distant way.

They keep the House facing the east, covered with tarpaulins and a covering.

Another virtue mentioned in the verse is “And whoever enters it shall be safe.” This is because of the supplication of Abraham [peace be upon him], who said, “My Lord, make this a safe city.” Abraham prayed that Mecca would become a safe sanctuary, so

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that every soul that escapes there would be safe, and every game and wild animal that roams there would not be caught. And that security is because of the supplication of Abraham, which God bestowed upon him and the worlds, as He said, “Do they not see that We have made it a safe sanctuary, and that people will be kidnapped from around them?”
In Kashf al-Israr, it is said, "In the clear signs of the revelation of the truth" that in that house there is a clear sign that it is the truth, and the truth is one of those signs is the station of Abraham. From the outside, it is the foot of Abraham on the rock of the cliff, which one day a creature took a step on, without any fault of the Lord of the worlds, and made the trace of that step the Qibla of the worlds. This is a great sign for someone who takes a step on the truth for the sake of the truth, and how wonderful it would be if his inner self became the Qibla of the sight of God. However, from the inside, it has been said that the station of Abraham is his place of standing in solitude, and that his step on the path of solitude was so successful that everything he had was lost, both the whole and the part and the other. The whole is his soul, part of his children, except for his property. The soul gave away other than that, and the children he gave to the relatives, and the property he gave to the guest.

Today, when the month of my birth is my guest, giving my soul and heart has made my

heart a covenant. There is no danger in my soul. I will spread my soul, for the day of spreading my soul is the day of spreading my soul.
[End] In Usul al-Kafi, Ali ibn Ibrahim narrated from his father and Abdullah, may Allah be pleased with him, from Hammad ibn

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Isa, from Hurayz ibn Abdullah, from Zurarah, from Abu Ja'far [a.s.], who said: "Islam is based on five things: 1- Prayer, 2- Zakat, 3- Hajj, 4- Fasting, 5- Wilayah." Zurarah said. I asked him which of these is better. The Prophet (peace be upon him) said: Wilayah is better because it is the key to them, and the wilayah is evidence for what remains (i.e. the owner of wilayah,

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, and it is evidence for what remains). Zurarah said. I asked him, "Which is better after that?" He said: Prayer. The Messenger of Allah (peace be upon him and his family) said: "Prayer is the pillar of your religion." Zurarah said: "Which is better after that?" The Prophet (peace be upon him and his family) said : "Prayer is the pillar of your religion." Zurarah said: "Which is better after that?" The Prophet (peace be upon him and his family) said: "Prayer is the pillar of your religion." And the Messenger of Allah [PBUH] said, “Zakat removes sins.” Zurarah said, “The one who is in favor of him said, ‘Hajj.’ Allah, the Exalted, said, ‘Pilgrimage to the House is obligatory upon mankind for those who can afford the journey to it. But whoever disbelieves, then indeed, Allah is Self-Sufficient for the worlds.’” And the Messenger of Allah [PBUH] said, “One accepted Hajj is better than twenty voluntary prayers. And whoever circumambulates the House and counts it seven times and performs its rak’ahs properly, Allah will forgive him until the end of the hadith.” And to Allah is the pilgrimage to the House for those who can find a way. They have said that the word "to Allah" is used for

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affirmative and specific purposes, such as when it is said for so-and-so, meaning that something is specific to so-and-so, meaning that he is right and there is no one except him. "On people" is a general term that includes the noble and the lowly, the righteous and the wicked, the believer and the disbeliever. In general, the verse states that the disbelievers are obligated to perform Hajj and Umrah. The linguists have said that "al-J" is a noun with the opening of the capital and the closing of the noun, and Hajj in the dictionary means intention, and in Islamic law it is used to refer to the intention of a specific place on specific days to perform specific rituals.
Whoever is able to find a way to it, “whoever” is a substitute for people, a substitute for some of the whole, and the predestination in the verse “And to Allah is over the people” means those who are able to do so.
However, there is a difference in the fact that the ability of a child to do something is realized:
It is said in Majma’ and the meaning of “Whoever is able to find a way to it” is for Allah, on the obligation of those among the people who are able to do so. The pilgrimage to the House of Worship means someone who finds a way through their soul and physical ability or financial ability.
And there is a difference in the ability, according to the saying, it is the offspring and the deceased [Ibn Abbas and Ibn Umar]

According to me, ability is that which makes it possible to reach Mecca by any means possible [Hasan] and its meaning is the power to reach Mecca. It has been narrated from our Imams [a.s.] that ability includes the existence of a source of income and a means of subsistence for someone whose subsistence is

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necessary, from wealth or loss or a profession, which suffices him, with the health of the soul and the absence of obstacles to return and the possibility of travel.
"And whoever disbelieves" means the one who is ungrateful and denies the obligation of Hajj and does not believe in it, is a disbeliever. [Ibn Abbas and Hasan] Indeed, Allah is Self-Sufficient for the worlds. Allah the Almighty did not make people worshippers because He was in need of their worship, but He made them worshippers to worship Him through the acts of Hajj because He was aware of the benefits and advantages that are inherent in the acts of Hajj.
And according to them, what is meant by the Jews is that when the saying of Allah, the Most High, was revealed: "And whoever seeks a religion other than Islam, it will not be accepted from him," they said: "We are Muslims." So He commanded them to perform Hajj, and they did not perform Hajj. According to this, the meaning of "whoever is disbeliever" is the one who abandons Hajj because his community (the Jews) is disbeliever. "For indeed, Allah is Free from all the worlds." According to them, what is meant by disbelief is ungratefulness to blessings, because obeying the command of Allah is gratitude for His blessings. It was narrated from Abu Umamah that the Prophet, may Allah bless him and grant him peace, said: "Whoever is not prevented from Hajj by an apparent need, such as a sick person or an unjust ruler, and does not perform Hajj, it will be said to him: "If you wish, be a Jew, and if you wish, be a Christian." (i.e., abandon the religion of Islam without an excuse) It is not justified.)
It was narrated from Abu Abdullah (peace be upon him) that the Messenger of Allah (peace be upon him) said: Hajj and Umrah remove poverty and sins just as a heavy iron furnace removes dirt and rust from iron.

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And that the verse indicates the corruption of the statement of the one who said "ability" with the verb "accomplishment" accepts

because God Almighty has made Hajj obligatory for those who are able and has not made it obligatory for those who are not able, and it is not possible for ability to be achieved except after Hajj. Say, "O People of the Book, why do you disbelieve in the verses of Allah? And Allah is a witness over what you do." After the verses remind the believers that the nation of Abraham was pure and righteous before Him, and indicates that my religion, that is, the religion of Islam, is in accordance with the nation of Abraham, and the first house that Abraham established for worship was the Kaaba, in which is the station of Abraham, and He has made Hajj obligatory for those who are able and has considered the one who denies it to be an infidel. The People of the Book object that perhaps the Jews are meant or all the People of the Book, who are the perfect example of the People of the Book, the Jews and the Christians. Perhaps the rebuke and blame is directed at them because it is possible that you, who claim to follow the command of the Almighty and know that God is the Knower, "Why do you disbelieve in the verses of God?" Perhaps the verses of the Torah and the Gospel are meant to be those verses that inform about the sending of an unlettered messenger and introduce his name and lineage, while God is a witness to your actions, deeds, and words that you know and understand, and out of stubbornness and obstinacy, deny and conceal the truth from others. Say, "O People of the Book, why do you hinder from the path of Allah those who believe, seeking to make it crooked, and you are witnesses?" This verse also addresses the People of the Book and objects to them, saying, "Why do you hinder the path of Allah

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from those who believe, seeking to make it crooked, and you are witnesses that the path of truth is the path of Islam, and Allah, the Exalted, is not unaware of your state and actions?" The meaning of the word "istiftuh" is to rebuke and blame them, saying, "You who hinder the path of Allah must provide evidence," as if He had said, "Bring your proof." You must provide evidence for such an action.

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And Allah is not unaware of what you do. And you should know that Allah is not unaware of what you do, lest you mislead the believers and obstruct the path of Allah Almighty. In the said method, the meaning of "whoever believes" is Ammar Yasir and his companions, whom the Jews called their own Bakish. It is narrated from Anwar that he said that repeating the address is an exaggeration in rejecting and negating their excuse and the verses that each of the two acts (blocking from the path of God and throwing a scythe) is reprehensible in itself and independently of bringing about punishment. Zaid Aslam says that this is a special verse of vain that they threw stones of sedition among the Aws and Khazraj, who were from the people of Islam, and reminded them of the hostility and conflict that had occurred between them in the pre-Islamic period, so that they would return to it and apostatize from Islam. It is narrated from Hasan that it is about the Jews and the people of Tarsus who used to say in Arabic that Muhammad, peace be upon him and his family, is not the Muhammad whose description we have read in the Torah and the Gospel and whose prophets gave us glad tidings, and the Almighty's saying "they desire him" is a present participle of the pronoun. "Yasdoun" is derived from "baghiyah" meaning to seek, meaning why do you seek to make a hundred believers from faith

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while you seek the path of God in a "crooked" way, a deviation that you cover up and create in the minds of the people that there is no abrogation in the Book of Moses (peace be upon him) and that there is abrogation in the Book of Muhammad (peace be upon him and his family), and you change his attributes as they are in the Torah, and the like, and in this way you kindle the fire of discord among them, and a hundred people are misguided and misguided to the extent that they said they were deceiving, that is, God Almighty said, "And Allah is not unaware of what you do." It is said that Shammas ibn Qays was an old Jew, a hard-hearted man, full of disbelief and stubbornness, and a hater, jealous, slanderer, and slanderer of Muslims. One day, he passed by a gathering of Aws and Khazraj, and saw them engaged in a circle, agreed in speech, and gathered together out of love and friendship, and agreed in opinion. In the days of ignorance, they had been among them.

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There was war and fighting when they became Muslims. That hostility turned into unity and friendship. When the deacon saw their friendship and unity, the fire of envy and hatred flared up in him and he said to himself, "If they continue like this, they will overcome us and our affairs will be ruined." He sent someone to sit among them and he told them about the events of Baqas, which was a great war between those two tribes and how the Khazraj was defeated in that war. He also recited a ode that they had written in those days, condemning the Khazraj. When the mention of the war came to Bamiyan and the verses of the ode reached the ears of the Khazraj, they too spoke in the place of the Usayans, and they could not bear the beginning of the Khazraj's insults and started fighting and arguing. At that moment, Gabriel, despite the

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revelation of the verses, the Prophet of Islam entered their battle and stood in the middle of the two rows and said, "Even though I am among you, you will not abandon the customs of ignorance, after God has honored you with peace, you will abandon the path of religion." They knew that It is from the whispers of Satan and the cunning of the enemies. At that moment, those who asked for forgiveness threw down their weapons and, shedding tears, took each other aside and made peace, knowing that if they obeyed the Jews, they would turn away from faith and disbelieve. [End] O you who believe, if you obey a party of those who were given the Book, they will return you as disbelievers after your belief. The verse addressed the believers with compassion. Perhaps the believers addressed were the same believers that the Jew named Shammas bin Qays and his companions, who said about the revelation of the verse, meant that they ignited the fire of sedition. However, the revelation of verses is not specific; verses are absolute, even if they were revealed in a specific case. In summary, the verse reminds the believers that you should know that there are many enemies of religion. If you follow a sect of them, i.e. the Jews, they will turn you away from faith and disbelieve .

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After that, you have believed. And it seems that the group that was addressed, "O you who have believed," had faith based on truth and reality, which is why they had the dignity of such an address.

And how can you disbelieve while the verses of Allah are recited to you and His Messenger is among you? How can you, after having faith and having the complete proof and knowledge that came to you as a result of the recitation of the verses of Allah,

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return to the time of ignorance? The question is posed in the position of denial and surprise. It means how can you disbelieve after having faith and the verses while the Messenger of Allah is among you? It is a very strange and surprising matter that despite the radiant light and miraculous verses of that blessed being who is a mirror from head to toe reflecting the attributes of the glory and beauty of Allah, you return to disbelief. And whoever holds fast to Allah, then he has been guided to a straight path. And there is a general command and a way that prevents man from all internal errors and corruptions and from the malice of the soul and the devils and external corruptions from the enemies of religion and the devils of man who seem worse than the devils of the jinn. This is because He said that whoever wants to be protected from disasters should hold fast to the trustworthy handhold of faith. The Almighty said in Surah Al-Baqarah, Verse of the Throne: "So whoever disbelieves in the tyrant and believes in Allah, then he has held fast to the trustworthy handhold, there is no parting from it." Whoever holds fast to Allah and the Quran, then he has placed before him and is protected from the evil of Satan. The jinn and mankind seek refuge in Him, for He guides them to the straight path and the path of truth, and protects them from the evil of every evildoer. O you who believe, fear Allah. The right of His fear is that the verse of Allah Almighty has commanded the believers to be pious and has emphasized piety as it is the right of piety.

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And do not die except while you are Muslims. Perhaps the intention is that piety should become such a dominant and part of your spiritual states that it will not leave you in any way until you die, even though you are Muslims.

As it is known, there are few verses in the Holy Quran where the command to believe is mentioned without the addition of piety. Wherever the command to believe is mentioned, piety or righteous deeds are placed next to it.
Therefore, in this regard, the literal meaning of piety should first be clarified, then its religious and customary uses should be understood. The essence of piety is piety from the point of view of action, and it is the heart that has become pure and merged, and its abstract is waqi, and the root of waqi is al-waqayyah, and waqayyah in the word means protection.
And many scholars have said that the meaning of "fear Allah, the right of His fear" is to be serious about leaving forbidden things and avoiding doubts, but rather some permissible things and making an effort in the act of obedience and guarding the soul and protecting it from the punishment of God.
However, it is possible to leave "fear Allah" in its literal meaning without adding another meaning, because as long as the word is left in its literal meaning, it is not permissible to translate it into another meaning, because that is contrary to the principle, except in a case where necessity requires it. And here there is no necessity, and there is no doubt that translating piety into abandoning forbidden things and the like requires something to be added to it, such as saying "fear Allah": protect yourselves from the punishment of God, in that we have translated piety into a figurative meaning and have diverted it from its literal meaning without necessity.
So, we can take piety to its true meaning, and according to the verse, "Fear Allah, the right to fear Him" it means that you should keep God in your heart, constantly paying attention and turning towards Him with all your might, and cutting off from anything other than Him, so that you do not become preoccupied

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with
anything other than Him. And the right of piety is that the believer turns to Him with all his might, joins Him, and does not turn away from Him except in His sight.
And avoiding sins and performing acts of obedience, as mentioned in some reports, is his interpretation of the obligatory ones. Perhaps they interpreted it as piety because the minds of most people are incapable of understanding its true meaning, and the duty of divine proofs is to speak to them as much as the minds of people can understand, so that the weak do not become confused and do not go astray. Perhaps, since performing obligatory acts and abandoning forbidden acts is a cause of purification of the soul, they called performing obligatory acts and abandoning forbidden acts piety, because performing obligatory acts and abandoning forbidden acts is a result of piety.
In Bihar, from several supplications, on the authority of Abd Allah Sinan, on the authority of Abi Abd Allah, peace be upon him, he narrated as follows
: "O believers, before us, we love Allah, before Allah, before us, we love Him, and I pray to Allah with the piety of Asma Allah, and I accept Allah against Him, and Asma did not fear Him. If the sky had fallen to the earth, and that it had descended upon the people of the earth, then they would understand, yes, it would be in Harz." Allah says, "The pious are in the place of trust
. "In Arbaeen Hashemiyyah, in the explanation of the hadith, he said:
Because the noble hadith is used, what was said in the meaning of piety, because his saying “Iqbal” is opposite to Iqbal, then the meaning becomes like this: One who pays attention to God Almighty and turns towards what God Almighty loves and

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follows the path of His pleasure and obeys His commands and avoids His prohibitions, “Iqbal Allah, the Almighty, turns towards Him.” And because it is like His saying “He loves them and they love Him” and His saying “So remember Me, I will remember you,” and because words and the like are symbols and secrets that have neither the status nor the understanding of the extent of mentioning it.
And the Almighty’s saying that the noble hadith “It would not have mattered if the sky had fallen to the earth” is like the Almighty’s saying “Except for the friends of Allah, there is no fear for them, nor do they grieve”

on page 201.
In Tafsir Burhan, Ibn Shahr-Ashhub, from Tafsir Waqi’, from Abd Khair, who said that I asked Ali ibn Abi Talib (peace be upon him) about the meaning of “O you who believe, fear Allah, as is rightly feared.” He said, “By Allah, no one except the family of the Prophet (peace be upon him and his family) has acted upon it. We are those who remember Allah, never forget, never thank Him, never disbelieve in Him, obey Him, and never disobey Him.”
When the verse was revealed, the companions of the Prophet [PBUH] said, "We are not able to do it." So God Almighty revealed the verse, "So fear Allah as much as you are able." Waqi' said, "How much has the hadith given you the ability?" [Tafsir al-Mizan] And also from Dar al-Manthur, al-Hakim narrated in Mustadrak and Ibn Mardawiyah narrated from Ibn Mas'ud that the Messenger of God said, "Fear Allah as He deserves to be feared." If there is no sin in his obedience and no forgetfulness in his remembrance, then in the same book, it was narrated from Al-Khatib on the authority of Anas that the Messenger of God, may

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God's prayers and peace be upon him and his family, said, "No servant has fulfilled the right to fear Allah unless he knows that what has befallen him has not overtaken him, and what has overtaken him will never overtake him." [End] It also refers to the ascension of a servant through piety and the perfection of his trust in Allah, the Almighty, saying, “And whoever relies on Allah, He is sufficient for him.” The secret of this is that the human soul, due to its delicacy, is prone to accepting all perfections, and whatever it turns to, it takes on His attributes and becomes like Him. Therefore, whenever it turns and focuses on evil, satanic or human beings, or on worldly and worldly affairs, it inevitably takes on their attributes and settles with them in the darkness of nature. Finally, fear, sadness, calamity, and hardship are its lot, because since nature is far from the source of good and has been placed in a lower level of the levels, it is entangled in death, annihilation, decay, and the disintegration of its parts.

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And if he turns his attention to the noble, heavenly beings and the glorious affairs of the hereafter, he will inevitably adopt their characteristics and become like them in their morals. Among their characteristics is that they do not transgress obedience to God, do not oppose the apparent, and do not pay attention to anything other than Him except what He has commanded. So when a person becomes like this, that is, when he turns his full attention towards God, he is established in the vicinity of the Lord of the worlds with the angels who are close to him, the prophets who are messengers, and His infallible friends, may God’s prayers be upon them all, then he is created with the nature of God, as stated in the famous narration: “Servitude is the essence

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of its divine essence." And because the statement is made clear to you, the Almighty's statement: "Indeed, the righteous are in a trustworthy position." And also, there is a reference to the true meaning of piety, as narrated in Bihar from Misbah al-Shari'ah from Imam Sadiq (a.s.) who said: "Piety has three aspects: piety towards God in Allah, and it is abandoning what is lawful, in addition to doubt, and it is specific piety, and piety from the fear of the Fire and punishment, and it is abandoning what is unlawful, and it is general piety. The example of piety is like water flowing in a river, and the example of three levels of piety in the meaning of piety is like trees. It is planted on the edge of a river of every color and type of water. A tree drinks water from that river according to its essence, taste, sweetness, and impurity. And the proof of the justification that was given is his statement, "And like piety, etc." Because he made piety like water and the three classes are derived from it, so just as water is the basis in the emergence of trees, so piety is the basis in achieving avoidance of forbidden and doubtful things, but also permissible things.

And also in Bihar from the book of the characteristics of the Shia, Sheikh Saduq narrates with a chain of transmission from Ali ibn Abdul Aziz that Abu Abdullah said, "O Ali ibn Abdul Aziz, do not let the cries of the opponents make you arrogant, because piety is in the heart until what he said: From all of these, it becomes apparent to you. The truth of what we said is that piety is the expression on

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of the heart's turning towards God Almighty with all its might and being cut off from anything other than Him and clinging to His kindness and generosity.

Yes, the necessity of piety and piety is one of the forbidden things of Allah, which is not separate from piety, but rather it is an inseparable necessity. How is it possible that someone who is always mindful of Allah Almighty and remembers Him, could act against His pleasure, because it is assumed that a pious person is absorbed in contemplating the effects of the glory and beauty of Allah Almighty. However, someone who is heedless of Him, nothing prevents him from worshipping his own self and committing something that will incur the wrath of Allah Almighty. [End] And the rest is explained in the explanation of Hadith Salisin in Arbaeen Hashemiyyah, refer to it. And among the things that are indicative of the true meaning of piety is the last verse: “And you shall not die except while you are Muslims,” because the permanence of piety is achieved when it has become a spiritual possession and has penetrated the heart so that it never leaves the pious person, and he dies in the same state of piety, but there is no such permanence in deeds. And also, the true meaning of piety is expressed in the saying of the Almighty in Surah At-Taghabun, verse 16: “So fear Allah as much as you are able.” Perhaps this refers to the fact that you should not lose piety as much as you are able, as it is clear that becoming characterized by piety is very difficult. Yes, there is no doubt that the emergence of piety is due to the differences in people's strength and ability, which are very different, especially the right to piety, which was mentioned in the verse, in the sense that we said, is not within the capacity and strength of most people, except for a few selected individuals who have been confirmed by divine confirmations. They are only the sincere ones who have received a drop from the fountain of divine grace into their souls, and they have attained a sacred position and have been honored with infinite blessings. Apparently, this is why

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it is difficult for the Infallibles [a.s.] to wrap piety in the envelope of abandoning sins and avoiding forbidden things. Perhaps, believers will achieve true piety through good deeds and abandoning forbidden things with sincerity of intention according to their abilities, in that sense.

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The light of faith will penetrate their hearts and they will be honored with some degrees of piety. It is clear that avoiding forbidden things and abandoning prohibitions by doing acts of obedience is the path to piety, which is that it generally commands all believers to be pious, that is, acts that are pious. So you should Everyone should walk on the path of piety. It is clear that piety is a spiritual virtue and a spiritual queen that penetrates the heart of a polite and pious person from worldly love. It is an inner journey that emerges in a pure spirit after refining one's morals, practicing obedience, and becoming instilled with the morals of the clergy. Man himself does not have the power to bring such virtue within himself except through the attraction of God Almighty. And hold fast to the rope of Allah together, and do not be divided, and remember the favor of Allah upon you in uncovering secrets, as the Almighty said, "O you who believe, fear Allah, the Truth." "Taqateh" wherever "O people" said "Fear your Lord" and added "Fear your Lord" is the address of the general public, their piety is to meet the blessing and their effort is to cultivate the body to serve the right and dignity, and "Fear God" is the address of the people of Nawacht and Dignity, whose piety is blessing and intention He is the soul in observing our right and wrong “Fear your Lord” is the speech of the mercenaries, and “Fear Allah” is the speech of the scholars. Mercenaries seek pleasure and blessings, and the scholars seek the secret of the Guardian of

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Blessings. Mercenaries seek from Allah other than Him, and the scholars seek Allah Himself. To the extent that it has been said: They have said that piety is of three kinds: One is piety of punishment in being patient from sin, as it was said, “And fear the Fire prepared for the disbelievers.” Another is piety in being grateful for blessings, as it was said, “And fear your Lord.” Another is piety in seeing the oneness of the unreliability of reward and punishment, as it was said, “Fear Allah, the right to fear Him.” The first is the piety of the oppressors, the second is the piety of the thrifty; the third is the piety of the former. The saying of the Most High, "And hold fast to the ropes of God together and do not divide." First, he said, "And whoever fasts to God loses guidance to a straight path" and at the end he said, "And hold fast." By the grace of God, all"

And in the middle he said, “Fear Allah.” The secret of the arrangement is that the words are that the servant intended to cling to Allah, and the way to that is not except piety, and the truth of piety is the attainment of obedience, and the attainment of obedience is not except through the Book and the Messenger, which is what the rope of Allah is. He says, “Take hold of the rope of Allah until you reach it with piety.” And he reached it through piety by clinging to Him, and he reached it through clinging to Him by trusting in Him, and he reached it through surrendering to Him by surrendering to Him. He became independent of means and became established in truth. He is the one about whom Allah, the Exalted and Majestic, said, “So when I loved Him, You were His hearing, who listens to Him, and His sight, who sees by the Hadith.” And they said that clinging is threefold. The first is to clasp the hand with the monotheism, as

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he said, “So he has grasped the trustworthy handle.” Then he grabbed the Quran and worked with it. And that is in the saying of the Almighty, “And whoever He clings to Allah” that is the right of clinging and every right has a truth, the truth is that it is the hand of trust in Allah’s guarantee and the hand of affection with the kindness of the Master [End] After the Almighty in the above verse ordered the believers to be pious and to realize it by saying “Fear Allah, the right of His fear,” He has made it clear in that verse, which is apparently a complement to the above verse, as if He has advised and commanded the believers to hold fast together to the firm heaven of monotheism and the Quran, in order to protect your community and also to open your path to the mercy of your Lord and to protect you from internal enemies such as your own souls and demons and external enemies such as the disbelievers and hypocrites. "So you have grasped the trustworthy handhold, there is no separation from it." After faith, the Quran is a complete and comprehensive book that opens the way to happiness for man. Whoever places the Quran before himself and acts upon its instructions, all his worldly and otherworldly affairs will be properly corrected. The first blessed verse commands, "Hold fast to the firm rope of the religion of God," and the next sentence, "And do not become divided," is a comprehensive general command that each person should hold

together

and strive together to strengthen the religion of Islam. If you do not agree with them, you will also become divided like them. In the Manhaj, it is narrated from Dadan that he said that one day I went to the Commander of the Faithful (peace be upon him) in the mosque. Ras al-Jalout was the head of the Jewish and Catholic priests, the leaders of the Christians, who brought all of them to

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the Imam (peace be upon him). The Imam (peace be upon him) turned to the head of the Goliath and said, "O Ras al-Jalout, do you know how many sects the Jews became after Moses (peace be upon him)?" He said, "Let me look in the book and tell you that the Imam (peace be upon him) said, "May Allah curse you, I am the leader of the people." May God curse the leader of a people who, when asked about the permissible and forbidden things of their religion, says, "I should look in the book and tell you what you would do if the book were burned or stolen." Then he turned to the right side and said, "How many sects did the Christians divide into after Jesus?" He said, "Forty-five." He said, "You are lying. By God, I know the Torah and the Gospel better than you do." The people of Moses divided into seventy-one sects, and seventy of them perished, except for one sect, which is a savior. These are the ones about whom God said, "And from the people of Moses is a nation guided by the truth." And the people of Jesus after him divided into seventy-two sects, one of them is a savior, and the other is destroyed. They are the group about whom God Almighty said, "You will see their eyes overflow with tears from what they used to know." And from the people of the Prophet, peace and blessings be upon him, There were seventy-three sects about Ali and his family, one of them is the winner and the rest are the losers. The saved sect is those about whom it is said: “And among those We have created is a nation that guides by the truth and makes things right by it.” And they are Shiites. And the famous and repeated hadith, “The truth is with Ali and Ali with the truth goes around wherever he goes,” is an example of this, and the content of the hadith is that the truth is with Ali and Ali goes around with the truth and goes around with Ali wherever Ali is, meaning that both are necessary and

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indispensable to each other and cannot be separated from each other.

It is narrated that when the Holy Prophet (peace and blessings of Allah be upon him and his family) said , “My nation will split into seventy-three

sects

, one sect of which will be saved and the rest will be destroyed.” It was said, “O Messenger of Allah, peace and blessings of Allah be upon him and his family, who are the saved sects?” He said, “My household and their followers.” Then he said, “The example of my household is like the ark of Noah. Whoever boards it is saved, and whoever deviates from it is drowned.” It is said, “The example of my household is like the ark of Noah. Whoever boards it is saved, and whoever deviates from it is drowned.” [End] And remember the favor of Allah upon you when you were enemies, and He brought about reconciliation between your hearts, and by His favor you became brothers. The verse reminds the believers during their time of ignorance and barbarism: "Remember the time when you were enemies and opposed to each other until Allah enlightened you with the light of Islam." And it is one of the greatest favors of Allah that He enabled you to accept the faith, and through the blessing of Islam, your enmity was turned into friendship, and your division was turned into agreement and unity, and He established brotherhood and sisterhood among you."

In the famous hadith, the Prophet (peace be upon him and his family) established brotherhood among his companions, making each one a brother to the other, and making Ali ibn Abi Talib (peace be upon him) a brother to himself. This is why one of Ali's titles is called "Brother of the Prophet." It is clear that the

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Prophet's intention was the unity of the Islamic community and unity and oneness among the believers, which is considered one of God's great blessings.
And you were on the verge of a pit of fire, but I saved you from it. The side of the well is like the side of it. That is, you believers were on the verge of the fire of hell during the time of ignorance, and you were saved from the fire by the grace of Islam. The purpose is to appreciate the grace of Islam and raise the knowledge of Islam with unity and friendship among yourselves, and not let that page of your time of ignorance return through disagreement with one another, and tear the veil of Islam

(page 208) and return to the time of ignorance.

Thus does Allah make clear to you His verses, that perhaps you may be guided. This is because Allah, the Exalted, has made His verses clear. "Perhaps you" is a placeholder for explanation, meaning He explained His verses so that you, the believers, may find the path to your guidance and salvation, and walk in it, and be guided and saved.

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[Surah Al-Imran (3): verses 104 to 112]

Hint

And let there be among you a community inviting to good, enjoining what is right and forbidding what is wrong, and those are the successful. (104) And do not be like those who became divided and differed after clear proofs had come to them. And those will have a great punishment. (105) On the Day when some

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faces will turn white and some faces will turn black. As for those whose faces will turn black, [it will be said], “Did you disbelieve after your belief?” So taste the punishment for what you used to disbelieve. (106) And as for those whose faces will be whitened, they will be in the mercy of Allah, abiding therein eternally. (107) These are the verses of Allah which We recite to you in truth, and Allah does not desire injustice for the worlds. (108) And to Allah belongs whatever is in the heavens and whatever is on the earth, and to Allah are returned all matters. (109) You are the best nation produced for mankind; you command [Allah] to do good deeds. (110) They will not harm you except a slight injury, and if they fight you, they will turn their backs to you; then they will not be aided. (111) Disgrace has been cast upon them wherever they are found, except by a rope from Allah and a rope from the people. And they have become [inherited] from their Lord. With the wrath of God, and calamity was struck upon them. This is because they used to disbelieve in the signs of God and They kill the prophets unjustly. That is because they disobeyed and used to commit aggression. (112)

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[Translation]

And let there be among you a group of Muslims who call upon mankind to do good and enjoin what is right and forbid what is wrong. And it is these who are the successful. [104]
And you are not like those who became divided and differed after clear proofs had come to them. And for such a group a great punishment has been prepared. [105]
On the Day when faces will be white and faces will be black, and those whose faces will be black will be asked, "Did you disbelieve

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after your belief? Then taste the punishment because you disbelieved." [106]
But as for those whose faces will be white on the Day of Resurrection, they will be the recipients of Allah's mercy, abiding forever. [107]
These are the verses of Allah which We recite to you in truth. And Allah does not intend injustice to the worlds. [108]
And to Allah belongs whatever is in the heavens and whatever is in the earth, and to Him is the return. [109]
You are the best believers. You are a nation brought forth for mankind, enjoining what is right and forbidding what is wrong, and you believe in Allah. If the People of the Book believe, it would be good for them. Some of them believe, but most of them are transgressors. [110]
They will not harm you except with a little annoyance. If they fight you, they will turn their backs, then they will never be successful. [111]
They will be humiliated wherever they turn, unless they seek refuge in the heavens, believe in Allah and seek refuge in people, and they have incurred the wrath of Allah, and poverty and begging have become certain for them. Their humiliation is because they disbelieved in the signs of Allah and killed the prophets unjustly. And that disbelief and murder was because they disobeyed and transgressed the limits of Allah . [112]

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(Explanation of verses)

And let there be among you a nation who invite to what is good, enjoin what is right, and forbid what is wrong. After the above

verses have instructed the believers on a very important matter, on which the foundation of faith, and indeed the perfection, survival, and honor of human truth, is based, 1- Taqwa, which is the primary foundation of religion, which has been explained to some extent. 2- Standing firm and clinging to this right, which is also based on Taqwa and is considered its foundation. 3- Always consider the blessings of God and be grateful for them, so that you may be safe from the evil and sedition of the disbelievers. In that the verses again advise the believers to enjoin what is right and forbid what is wrong, that you, the believers, should be such that you invite people to do good and forbid them from evil and inappropriate actions.

And those are the successful. This refers to a group that has four things, two of which are related to matters of the heart, the effects of which are manifested externally through piety and devotion to God, and one of which is related to morality and preserving the community of believers, who are friends and affectionate with each other and protect each other from the evil of enemies. The fourth part, which is very necessary and useful in preserving the community, is enjoining what is right and forbidding what is wrong. If enjoining what is right and forbidding what is rejected from the community, the foundation of Islamic laws will weaken, and as a result, chaos and corruption will engulf the community. As a result, corruptors will penetrate the essence of religion and faith, and religion will be disrupted. This is because the lawgiver of Islam, in accordance with the Quran, has commanded that enjoining what is right and forbidding what is wrong, as the Almighty says: “You were the best nation brought forth for mankind.” "You enjoin what is right and forbid what is wrong."

And as it is known, enjoining what is right and forbidding what is

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wrong is a good deed, which is stated on page 212.

Its benefit is general both for the ruler and for the person being served: For the ruler, if the virtues that are hidden in the inner world of knowledge and wisdom are not brought to light, that is, if he does not cultivate them in the inner world through the words and reminders of others, and if he does not promote them in action through his own actions and words, he will gradually forget them and become obsolete. Because in speech and language there are effects that arise from the self-suggestion and penetrate the inner world. Perhaps one of the wisdoms of remembrance and supplication that should be uttered in a way that the speaker himself hears is that the speech comes out of the mouth and is heard by the ear and returns to the mind. It is a type of suggestion that penetrates the soul, and the person's knowledge of what he knew is renewed and his actions are added to. The benefit of the contents of the books of scholars also has the same effect, as well as listening to sermons, and even if a person himself knows something, when he hears it from someone, what was hidden in his unconscious mind comes to light. The benefit of enjoining what is right and forbidding what is wrong is very great for the person being served. It is clear that those who are ignorant and ignorant, of course, may become aware of what is good and beneficial for them when they hear a good command and perform good deeds, especially if the one who commands good is the one who does it himself. However, as has been experienced, the one who says something that he does not himself practice, the listener hears it in one ear and expels it out the other. However, those who act on their knowledge out of faith and good intentions and guide others towards goodness, their speech has a great impact. Also,

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how is it possible that others will pay attention to his words when it does not have an impact on them and prevent them from doing evil? Rather, it is possible that the prohibition of such a person who prohibits evil and practices it himself weakens the fundamental belief of some in the sacred things of religion. If our evil deeds were against us, such a person who knows its corruptions would not act. In short, there is a difference of opinion among the commentators that "I" in "Minkumu Ummah" from the book of Al-Imbalam

, page 213.

Is it a matter of explication? If it is a matter of discrimination, the obligation of enjoining what is right and forbidding what is wrong becomes a sufficient obligation, which is waived by others where there are enough people who are willing to act, and if it is a matter of explication, it is an objective obligation upon all believers. In Majma' al-Bayyan, it is said, "And there should be a nation among you." "Who" here is meant to discriminate, according to the opinion of most commentators, because enjoining what is right and forbidding what is wrong are not objective obligations, and they are both among the sufficient obligations, so any group that stood up for an action would be waived by the rest. And the one who said "who" here is an explication, said that it is specific to those addressed, not the rest of the groups, such as the Almighty's saying, "So avoid abomination from idols." There, the meaning is, "And let there be among you a community," meaning that there will be a group of you, "calling to goodness," who call to goodness, "and enjoining what is right," meaning obedience, "and forbidding what is wrong," meaning disobedience, "and those are the successful," meaning the successful. (And he said in what is right and what is wrong) by

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saying that what God and His Messenger have commanded is right and what God and His Messenger have forbidden is wrong, and by saying that what is known by reason and the law as good is right and what is wrong is what reason and the law consider wrong, and its place and place in the religion is great, because God Almighty is the source of success and salvation. They have suspended the commanding of what is right and forbidding what is wrong, and most theologians believe that both of them are among the sufficient precepts, and some of them consider them to be among the objective precepts.
And Sheikh Abu Ja'far (may God have mercy on him) adopted this same view - and it is correct that the ruling is based on aural evidence and there is nothing in the intellect that indicates its obligation except in terms of warding off harm - and Abu Ali Jabba'i said that enjoining good and forbidding evil is obligatory from the intellect and the aural evidence confirms it - and among the narrations that have been mentioned on

is the narration that Hasan narrated from the Prophet (peace and blessings of God be upon him) that he said: "Whoever enjoins good and forbids evil, then he is the vicegerent of God on earth and the vicegerent of the Messenger of God (peace and blessings of God be upon him) and the vicegerent of His Book." And it is from Durrat Ibn Abi Lahab that a man came to the Prophet (peace and blessings of God be upon him) while he was on the pulpit and said: "O Messenger of God, who is the best of people?" He said: "He who enjoins good and forbids evil the most, and his piety is greater and his pleasure is greater."
Abu Darda said: "They will not enjoin what is right and forbid what is wrong until God places over them a tyrannical ruler who

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does not honor your elders and does not show mercy to your children. Your good people will pray to God and God will not answer their prayers. They will seek help from God and He will not help them. They will cry out to God and His call will not reach them. They will seek forgiveness from God and He will not forgive them." Hudhayfah said: "A time will come upon people when a donkey's hide will be dearer to them than a believer who commands them what is right and forbids them what is wrong." [End]

Ali bin Ibrahim on the authority of Haroon bin Muslim on the authority of Masadah bin Sadaqah said: I heard Abu Abdullah, peace be upon him, say and he was asked about enjoining favor and forbidding evil

. The evidence for this is the Book of Allah, the saying of the Most High, "And let there be among you a nation that prays to the good, and obeys the known, and abstains from the evil." Ummah Yehudoon bil-haqq and bi-yadlun" and he did not say Ali is the nation of Musa and not Ali the whole nation, and on the same day different nations are one nation, so then the Almighty said, "Indeed, Ibrahim is a nation that is sufficient for Allah." He says obediently to God Almighty. The long hadith is not necessary. Page: 215 can use the fact that the Sharif Hadith of Rejja Bamar is known and prohibited from denying certain things :

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1- Enjoining good and forbidding evil is not an objective obligation upon all believers, but rather a sufficient obligation that is waived when a few act upon it.

2- It is obligatory upon individuals who possess several virtues:

One, he must be strong, meaning that he has the strength to guide to good and forbid evil, and not weak, unable to do so. Second, he must be obedient, meaning that people will accept his words and obey him. If he is not obedient, and in addition to not paying attention to his words, they may also come to the point of harming him. In this case, in addition to not being obligatory upon him, it may be forbidden for him to act upon it due to the obligation of taqiyyah. It can also be used here that in a place enjoining good and forbidding evil is obligatory if, in addition to what was said, the speaker gives the possibility that his words will have an effect, but in a place where he does not accept any possibility, it is not obligatory upon him.
The third is to be knowledgeable about what is good and what is bad, meaning that he knows what is good and what is bad. However, someone who does not know and is ignorant may, out of ignorance, order bad instead of good, and conversely, instead of forbidding bad, forbid good.
And do not be like those who divided and differed after the clear signs came to them. This verse is related to the above verses and concerns civil matters and the Muslim community. As mentioned, it has guided the believers on a very important matter: piety, holding fast to Allah, enjoining what is right and forbidding what is wrong. If the community is based on three pillars, a virtuous city will be established. It seems that the verse is referring to the fact that after the community of you believers has been based on the correct foundation with Islamic teachings, do not become divided due to the divergence of opinions and different tastes, lest the unity of the community be scattered and your unity be transformed into division and hypocrisy, like those who were scattered and dispersed due to the divergence of opinions,

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and
after their agreement, differences arose among them, after the apparent miracles came to them, and such people, after the completion of the proof and clear signs that leave no room for doubt and They differed in religion, leaving no doubt or excuse, and a great punishment has been prepared for a group. It is clear that in view of the greatness of God Almighty, the punishment He has deemed great is so great that understanding its greatness is beyond the scope of human thought.
The commentators have said that the Almighty's saying, "Like those who were divided," is a vain and Christian reference that various different sects appeared among each of them, and their differences originated from enmity and division. These sects became several, such as: Ananiyah, Samariyya, and Muskayyah from the Jews, and several sects such as: Malaqiyya, Nestorian, and Yaqubiyah from the Christians. The Jewish disagreement began five hundred years after the death of Moses [a.s.], and the Christian disagreement appeared three hundred years after the ascension of Jesus [a.s.].
"And for them is a great punishment." "Those" refers to a group that has caused division and discord among the people, and is a warning to the People of the Book who did this, and You have prepared for them a great punishment as a reward for their actions, and is a threat to the believers to protect themselves from such an act that would cause division between Muslims and believers. Although the complete example of the verse seems to be the Jews and Christians who have caused division and discord in religion, the meaning of the ruling is that causing division and discord is among a group, especially among the believers who cause division between one group and another group. Of course, the great punishment also applies to them.

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The day when faces will be whitened and faces will be blackened. The commentators have said that the whitening of the face is an allusion to the appearance of joy and happiness that affects the face and turns it white, and the blackening of the face is an allusion to sadness

and shame that affects the face and turns it black. As they have said, on that day, the Day of Resurrection, the people of truth will be known as having white faces and white pages, and the shining of glad tidings, and light will be before their feet. The Almighty said in Surah Al-Hadid, verse 13, about the hypocrites: “On the day when the hypocrites and the hypocrites will say to those who believe, ‘Look, we will draw from your light.’ It will be said, ‘Go back behind you.’” "Faltameswa Noorah, Fazhurb between them, with a wall, for the inner door of the face of mercy and the outer door of the punishment, etc." Yes, because the Day of Judgment is the world of gathering, the world of truth, and the world in which the innermost parts of the body become apparent, and it is the day when everything will appear in its true form. The Almighty’s saying, “The day He will gather you for the Day of Gathering” means that on that day the outward will be the mirror of the innermost parts, and the innermost will shed light on the outward. Rather, the outward and the innermost will become one. The Almighty’s saying, “And the sun and the moon will gather.” Also, the Day of Judgment is the day when all living and speaking creatures will testify, just as the limbs of the human body will testify against themselves by the command of the Almighty. The Almighty’s saying in Surah Yasin, verse 65, says, “The Day We will place a seal over their mouths, and their hands will speak, and their feet will testify

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about what they used to earn."
On the Day of Judgment, the believing men and women of the hypocrites will say, "Look, so that we may receive light from your light." They will be told, "Go back and receive light from behind you," meaning, "Go back to the world and receive light from there." Then a wall will be built between the hypocrites and the believers, in which is a door, the inside of which is mercy, and the outside is punishment from before the hypocrites until the end. Perhaps one of its secrets is that since the world of the resurrection is above the world of the world, and of course, each of us above is comprehensive and contains us below it, because after a person has completed his worldly origin and his spiritual reality, and after what was prescribed in knowledge is completed, he is transferred to the world of the barzakh. After that, he is transferred to the world of the resurrection with his worldly body and completed soul, because the resurrection is the last stage of his journey (

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and there is no longer any waiting state for him.
From here it can be understood that the world and the hereafter are two states of human states, the state of knowledge is the world of this world, and above that is the world of intermission from the time of death until the Day of Judgment, and above that is the world of gathering and the world of human perfection. That is when all his strength and potential that the Almighty stored in him at the beginning of creation has become active and no more waiting state remains for him, and then he reaches the stage of conclusion: "If there is good, it will be good, and if there is evil, it will be hard." And the end is a transformation from the stage of knowledge to a higher stage - that is, the monotheistic believer,

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whose faith has penetrated his heart and made his soul and soul luminous with the radiance of the light of knowledge, the light of his heart will appear like the sun on the horizon of the Day of Judgment, shedding light, and its rays will appear in the face of a perfect human being, and the people of the Day of Judgment will benefit from his light, as it is mentioned in some hadiths that the believer enters and his face shines like the moon. As for those whose faces are blackened, did you disbelieve after your belief, so taste the punishment for what you used to disbelieve? The verse is used in this way, indicating that the blackened faces are those who disbelieved after their belief, and their faces turn black from the intensity of shame and regret, and an angry address is addressed to them from the source of God's glory, saying, "Taste the painful punishment for what you did." And when they believed and then disbelieved, when it is said to them in reproach, "Did you disbelieve after your belief?" - according to some, they are those who believed and then apostatized. - and according to others, they are after their belief, which they had confessed in the world of the dead. And according to others, they mean the hypocrites who confessed with their tongues and testified but denied in their hearts. Another view is that what is meant is the People of the Book who disbelieved in the Prophet, the Seal of the Prophets, peace and blessings of Allah be upon him and his family, after having believed in his nature and attributes, which are in the Torah

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, and the Gospel, before his appearance, and then disbelieved. Another view is that the people of innovation and whims, because they are a nation, are told, "Taste the punishment for your disbelief."

As for those whose faces are whitened, they will abide in the mercy of Allah forever, as it was said, because the Day of Judgment is a day when the inner selves will be revealed and all human beings will know each other in truth, and also the angels, the Book, the noble scribes who are the recorders of deeds, and all the beings above and below, and the prophets who are witnesses of the deeds of their nation will all look at it and observe it, and at that time nothing will remain hidden, because one of the characteristics of the Day of Judgment is the "revelation of the secrets" in which the inner selves will be revealed, rather the believer will have perfect discernment, as it is stated in the hadith, "Fear the discernment of the believer, for he will see with the light of Allah." In this world, in the skin of the believers who are the lamps or the light of monotheism, the whiteness of the face will be seen.

And in order to justify that the white-faced ones on the Day of Judgment and the black-faced ones on that Day are the ones who And other sayings have also been said regarding the whiteness and blackness of the faces of the unbelievers on the Day of Resurrection, but since the verse is absolute, it is not specific to any group, rather it can be said that the blackness and whiteness of the face is due to the blackness and whiteness of the inner self. Of course, the heart that has been illuminated by the light of faith, piety, and righteous deeds, its effect will be visible in the skin, especially in the Hereafter, when everything will be revealed in its true form. Perhaps the blackness of the face of the unbeliever on the Day of Resurrection indicates the blackness of his heart, and the whiteness of the face of the believer indicates the light and brightness of his inner self and his bed, which will shine in the world of the Resurrection. Yes, the white faces of the believers on the Day of Resurrection are those who were

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followers of the Prophet of their time at all times and who, after the mission, became followers of the pure law of Islam. They are those whose hearts have been whitened by the light of faith, and their souls have sparkled as a result of righteous deeds, and the effect of this is visible on their faces.

Allah's Messenger addressed the verses that we have recited to you with truth and truth.
Some commentators believe that the denial of oppression and its occurrence in the context of the beneficial negation of istigraaq (enrichment). Therefore, the verse indicates that he negates oppression from himself in relation to the world, meaning that he does not intend to commit any kind of oppression or enmity towards any of the creatures. Because it is known that oppression can be attributed to someone who is either needy and poor and wants to be spared from the wealth of others, or who has been wronged and who inflicts oppression on him for revenge and healing the heart, which is in addition to fulfilling the right, or other than these, which arise from ignorance or the rebellion of the ego. However, no oppression can be attributed to someone whose sacred space is pure and free from possible attributes and who is self-sufficient in nature.
After God Almighty has denied all injustice in the above verse, saying, “And to God belongs whatever is in the heavens and whatever is in the earth, and to God belongs all things.” The verse

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of God Almighty reveals the main reason for denying injustice and reminds mankind of the first point: what is the reason and basis for the absence of injustice from the great position of the Creator of the universe? The first of these two points is a reference to the active cause and the second

is

a reference to the ultimate cause of beings. Therefore, "And to Allah belongs whatever is in the heavens and whatever is on the earth" refers to the cause of the agent of the world, that whatever is in the heavens and the earth is His property and is exclusively His, and since He is the Owner and Disposer of all the conditions of the world and the worlds, any disposition He makes towards the system of the world is not an aggressive disposition, but rather, in addition to being the Owner, the Reformer of affairs and the "Best of creators" who has established the system of beings in a good way, and also the One who, out of His vast mercy, created the magnificent and adorned world from nothingness without a helper or partner in the realm of existence, is inherently rich. As has been said, oppression and wrongdoing can be attributed to someone who is in need, not to someone who is inherently rich, whose realm of existence is free from oppression and wrongdoing towards His weak creatures. And to Allah do all things return, just as He is the origin and creator of all things and the active cause, so He, the Almighty, is the ultimate cause and the return of all things to Him. “He is the Origin and the End” and the existence and non-existence of all possibilities are the result of His power. So how can it be imagined that what He Himself has bestowed through His grace, He can take away from His weak creatures by taking away by aggression, which is nothing but oppression? It is never possible,

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and no wise person would imagine such an idea. In short, the verses exempt the truth from oppression in two ways: one is from the aspect of ownership, as He says, “And to Allah belongs whatever is in the heavens and whatever is on the earth,” because since He is the owner, whatever He does, He does it in His own property, and there is no reason to think that He has taken away the property of others in an aggressive manner. And from the point of view of the end, which is in the system of the universe and the wisdom that He has applied in it, there is a clear proof that out of justice, wisdom, and generosity He has made every possible thing exist according to its capacity and ability, and has arranged the system of creation. This is because in the blessings and gifts of God, differences have arisen

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and the narrow-minded may think that some have been wronged in relation to others, and they do not know how great the differences are between them. They are unaware of the system of creation and the differences between human beings, and due to ignorance, they make unjust comparisons with great importance. You were the best nation brought forth for mankind. You enjoin what is right and forbid what is wrong, and you believe in Allah. Several statements have been quoted from commentators in the translation of the verse, but it may be said that if the apparent meaning of the verse is used, the verse is used to express the honor of the deceased nation, addressing them and warning them, and in the second place, it is used to describe the nation as having been given a distinction from the rest of the nations. One of the characteristics of you, the believers, who are the best nation that has emerged among mankind is that you have believed in Allah and that you enjoin what is right and forbid what is wrong.

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The fact that he has considered two attributes as the conditions of goodness, that is, the nation, is an indication that in the rest of the nations, the attributes are missing in a proper manner. All nations say in their language that they have believed in God, but according to research, no nation or religion other than Islam has true monotheism among them, or they say the Trinity, or they believe in the one and only God, and also, as it seems, the commanding of what is right and forbidding what is wrong, which is what the system of society and national unity and the protection of the society from division depend on, is apparently not practical in any society.

In Majma' al-Bayan, it was said that the commentators differed as to whom the address is addressed. According to Ibn Abbas and Saddi, it is a special address to the emigrants and is specific. According to Ibn Mas'ud, Ubayy ibn Ka'b, Mu'adh ibn Jabal, and Salim, the slave of Abu Hudhayfah. [Ikrimah] And according to me, it is a special address to the companions of the Messenger of Allah, may Allah bless him and grant him peace. [Dahhak] And according to me, it is an address to his companions, but it also includes the rest of the nation.

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After that, he reminds them of their virtues, so he said, "You enjoin what is right" in terms of obedience, "and forbid what is wrong" in terms of sin.

If it is said, indeed, the ugly is also known because it is ugly, then why did he assign the good name to the well-known name? The answer is, he made the ugly one as something that is not known, because of his inaction and downfall, and he made the good one as a prophet of great power who is known, and because of his greatness and high status, "You believe in Allah," meaning in His

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Oneness, Justice, and Religion. “And if the People of the Book had believed in the Prophet (peace be upon him and his family) and what was revealed to him, it would have been better for them.” Indeed, it would have been better for them in this world and in the Hereafter, because in this world they would have been saved from killing, and in the Hereafter they would have been saved from punishment and would have been granted high ranks in Paradise. Among them are some of the People of the Book, the “believers,” meaning some of them acknowledge what their books have given them as good news about the qualities of the Prophet (peace be upon him and his family), such as Abdullah ibn Salam and his companions from the Jews, the Negus, and his companions from the Christians. “And most of them are the transgressors,” meaning those who have deviated from obedience to God, and that they have been characterized by disobedience, not disbelief, which is greater, because the purpose is that It is a declaration that this nation has deviated from what their Book has made obligatory upon them, namely, to acknowledge the true prophethood of our Prophet, and by their saying that they are disbelievers, they are as corrupt in judgment, and they have deviated from the state of a prostitute, which is more heinous and more shameful. [End] They will not harm you except with harm, and if they fight you, they will turn their backs on you, then they will not be helped. It is narrated from Raghib that in the Mufradat, it is said that “harm” is harm that befalls an animal in the area of body or soul, or the consequences of that, whether it is worldly or hereafter. [End] As it is apparent, the verses are related to the verses that were revealed regarding the People of the Book, especially the Jewish community, because the verse informs the believers

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that you are protected from the evil of the People of the Book, and by “lan” which is used to negate eternity, it assures the believers that they will never be able to harm you except for a little. Perhaps the meaning of “except with harm” is the same verbal harassment and their denial and concealment of the verses of the Torah and the Gospel that were revealed regarding the Messenger of Allah, may Allah bless him and grant him peace. And peace and blessings be upon them, or speaking ill of and cursing the believers in their absence, in their presence, or otherwise. And whenever they come against you in a position of struggle and battle, they cannot resist, but turn their backs and flee.
It is narrated from Muqatil that the leaders of the Jews, such as Ka'b, Nu'man, Abu Rafi', Abu Yasir, Kananah, and Ibn Suriya, came to Abdullah bin Salam and his companions from the believers of the People of the Book and reproached them for their Islam. God Almighty sent down the verse and said, "The Jews will not harm you in any way except by their tongues, through mockery and false threats, or by a word of blasphemy that they utter and torturing you. And if they fight you, they will turn their backs on you. And if they fight you, they will turn their backs on you. And as they have said, the verse is one of the miracles and prophecies of the Quran that the Messenger of Allah (peace and blessings of Allah be upon him and his family) was informed about, because it informs about the unseen. And they have said that some of them fought the Messenger and his companions from Banu Qurayzah, Banu Nadir, Banu Qaynuqa', and the Jews of Khaybar, and were defeated. The verse is proof of the authenticity of the Prophethood.
They have said, "Then they will not be helped." The phrase

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"Then" is not meant to be a pretext, but rather a pretext, meaning that since they wanted to fight you, they will not be helped, meaning that no one will help them against the Muslims. Humiliation has been inflicted upon them. Wherever they are, they will be humiliated and worthless unless they cling to the rope of the covenant with God, the Messenger, and the believers, or they cling to the people and protect themselves by the covenant with God or the people from killing, captivity, and other things, and they return to God's forgiveness, meaning they have made themselves subject to God's wrath because of their evil deeds. And they were afflicted with poverty. They said that the meaning of poverty is humiliation, not poverty, because those of the Jews who are wealthy and well-off still show themselves in the clothes of beggars. "Poverty" is used in the sense of tranquility, that is, they appear as a dervish. That is because they used to disbelieve in the signs of Allah and kill the prophets without right. That is because they disobeyed and they used to transgress. The verse refers to the cause and reason of humiliation and poverty, and about the wrath of Allah that will come upon them and the punishment of this world in addition to the punishment of the Hereafter, it has been stated in several ways and reasons:

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1- They disbelieved in the verses of God. 2- And they killed the prophets unjustly. Perhaps, by killing the prophets unjustly, it is meant that the Jews, although they believed them to be right,

killed those noble ones out of stubbornness, jealousy and prejudice. As it is said that the Jews killed seventy of the prophets of the Children of Israel unjustly, it was because their disbelief and oppression caused them humiliation and suffering. “That is because of what they disobeyed” refers to the fact that it was their actions that caused their humiliation and humiliation. If it is said that the verses were revealed during the time of the Holy Prophet (peace and blessings of Allah be upon him and his family) and at that time the Jews did not kill any prophet, they would incur the wrath of Allah. Answer: First, God knows their nature, that if they had power and authority, they would have committed all kinds of sins and corruption. Similarly, we see that if they had power and authority, they would not have refrained from any kind of oppression and transgression against the believers, even against others. Secondly, since they were pleased with the deeds of their fathers and grandfathers, they are partners in their sins. [And God is All-Knowing of the Secrets of His Words]

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[Surah Al-Imran (3): verses 113 to 120]

Hint

They are not all alike. Among the People of the Scripture is a community standing [in prayer], reciting the verses of Allah during the hours of the night and prostrating [in prayer]. (113) They believe in Allah and the Last Day, and they enjoin what is right and forbid what is wrong and hasten to good deeds. And those are among the righteous. (114) And whatever good they do - never will they be denied it. And Allah is Knowing of the

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righteous. (115) Indeed, Those who disbelieve - their wealth and their children will not avail them at all against Allah. Those are the companions of the Fire; they will abide therein eternally. (116) The example of what they spend in this worldly life is like that of a wind in which is a cold wind which strikes the crops of a people who have wronged themselves, so it destroys them. It is not Allah who wronged them, but it is themselves that they wrong. (117)
O you who have believed, do not take (118) Here you are! You love them, but they do not love you. You believe in the Book, all of it. When they meet you, they say, “We believe,” but when they are alone, they bite their fingertips in rage. Say, “Die in your rage.” Indeed, Allah is Knowing. (119) If good befalls you, it grieves them, but if evil befalls you, they rejoice at it. But if you are patient and fear Allah, their plot will not harm you at all. Indeed, Allah is encompassing of what they do. (120)

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[Translation]

Not all the People of the Book are alike. A group of them stand up at night and recite the verses of Allah, prostrating themselves. [113]
They believe in Allah and the Last Day, and they enjoin what is right and forbid what is wrong, and they hasten to do good. [114]
And you will never be ungrateful for what you do. That is, the reward of your deeds will not be diminished. Allah has declared the deficiency of reward as ungratefulness, just as He has declared the completion of reward as grateful. In His saying, "And their striving is grateful." And Allah is Knowing of the deeds of the righteous. [115]

TAFSIR MUSHAFFAHMA (S) BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Indeed, those who disbelieve, neither their wealth nor their children will ever protect them from the punishment of Allah. Such a group are companions of the Fire, and they will abide therein. [116]

The example of what the disbelievers spend in the life of this world is like a wind in which there is a severe cold, which reaches the crops of the wrongdoing people and destroys them. And Allah is All-Knowing of the deeds of the righteous. They have not wronged themselves, and their souls have wronged themselves. [117]

O you who have believed, do not take for friends other than yourselves, they are not to blame for you out of corruption. Their enmity is manifest from their mouths, and what they conceal in their breasts is greater. We make clear to you the signs, if you but understand. [118]

That a group whom you love do not love you, and you believe in all the Scriptures. And when the disbelievers meet you, they say, "We believe." And when they go away in private, they bite their fingers in anger. Say, "O Messenger, die in your anger. Indeed, Allah is Aware of what is in the breasts." [119]

(Addressing the believers) If a good thing befalls you, the disbelievers resent it, and if a bad thing befalls you, they rejoice. But if you are patient and righteous, they will not harm you in any way. It will not harm you. Indeed, Allah encompasses what the disbelievers do . [120]

TAFSIR MUSHAF FATIMA (A.S) BY AYATOLLAH DR SYED AMMAR NAQVI

(Explanation of verses)

They are not equal among the People of the Book. They are a standing nation, reciting the verses of Allah at night while they prostrate. The commentators have said that when a group of the People of the Book, such as Abdullah ibn Salam and his companions, such as Thaalaba, Asad, and Asid, embraced Islam, the Jews mocked them and considered them among the wicked of the people because they said, "They opposed us, unlike our predecessors." God Almighty sent the verse to make it known that these are the best of people, and He praised their qualities and gave them superiority and superiority over the rest:
1- "A standing nation" in the meaning of "standing" There are several meanings: 1- They are a group of the People of the Book who are steadfast and established on the command of God. 2- Some use the word "standing" in the meaning of "just". They have taken it, meaning they are steadfast on the straight path. 3- And according to their saying, they are a nation steadfast in obedience to God and established on the matter of religion. 4- That is, they are the owners of the straight path. In short, the word “Qa’ima” is absolute and includes what is said in the following verses in describing them, and perhaps it refers to the fact that they are steadfast, established and steadfast on the path of the Sharia in faith and the matter of religion.
2- One of their virtues is that the congregation continues to recite the verses of the Quran during the hours and nights while prostrating. If we want to combine the two virtues of theirs, namely reciting the verses of the Quran while prostrating, it is the same as the meaning of Tahajjud and Nafilah, which is the night in which there is both recitation of the verses and prostration. In the Manhaj, it is narrated from Thawri that he meant the Ghufaylah prayer which is offered between the evening prayers, and it was narrated from the Holy Prophet (peace and blessings

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of Allah be upon him and his family) that whoever prays two rak'ahs between Maghrib and Isha prayers, reciting in the first rak'ah the Fatiha once and thirteen times "Idha Zulzillat" and in the second rak'ah the Fatiha once and fifteen times "Qul Huwa Allahu Ahadun" if he prays once a year, he will be among the righteous, and if he prays once a month, he will be among the steadfast, and if he prays every night, he will be among the sincere, and if he prays every night

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he will be with me in Paradise and no one will know its reward except Allah, to the extent that the verse indicates the greatness of the rank of night prayer.
It is narrated from the Holy Prophet (peace and blessings of Allah be upon him and his family) that: “The two rak’ahs that a servant prays in the last half of the night are better for him than the world and what is in it. And if it were not for the fact that I am the one who makes night prayer difficult for my nation, I would have made it obligatory upon them.” It is also narrated in a hadith that the Holy Prophet (peace and blessings of Allah be upon him and his family) said to the Commander of the Faithful (peace and blessings of Allah be upon him and his family) three times, “O Ali, I pray the night prayer.” He also said: “He who prays a lot at night, his face is good during the day.” Whoever prays a lot at night, his face will be beautiful and fresh during the day, and it has been said that the verse “He seeks their light between their hands” in Surah Al-Hadid refers to praying at night. [End] They believe in Allah and the Last Day, and they enjoin what is right and forbid what is wrong, and they hasten to

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do good deeds. 3- Among the blessed characteristics of these is that they have believed in Allah and the Day of Judgment. It is clear that their faith is based on truth and knowledge, which is specific to remembrance. And belief in Allah and His Oneness, and confession of the Day of Judgment and the Day of Judgment are the foundations of religion and the two pillars of faith, on which the body of religion rests.
4- That the believing individuals enjoin what is right and forbid what is wrong becomes clear after faith that the two virtues, enjoining what is right and forbidding what is wrong, are more important than all secondary actions and are more necessary in society.
5- “They hasten in good deeds” refers to the fact that these are the people who are ahead in all good deeds and it can be said that they are among the first to be ahead of others, about whom it is said in Surah Al-Waqiah: “And those who are ahead are those who are brought near.”

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Haste, in the sense of initiative and overtaking, has been stated in Majma’ al-Bayan in the distinction between haste and haste: The difference between haste and haste is that haste is to be ahead in what is permissible, good and praiseworthy in the eyes of reason and the law, and its opposite is slowness, i.e., being slow in not doing good deeds, and that is reprehensible. Haste is to be ahead in what is not worthy of being ahead in, and its opposite is patience, and that is praiseworthy and desirable. [End] And those are among the righteous. “Those” refers to a group that is characterized by these five attributes mentioned in the verses, that those who are characterized by these virtues are among the righteous and the successful.

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“مِنَ” in “مِنَ الصَّٰلِحِينَ” can be a distinction that those who are characterized by these attributes are some of the righteous and the worthy, and according to the verse, it was revealed about Ibn Salam and his followers, and apparently “مِنَ” is an expression that the absolute ones who are characterized by these attributes are among the righteous and the successful, and it is not specific to any group.

And whatever good they do, they will not deny it, and Allah is Knowing of the righteous. Disbelief means covering it up. Apparently, here it is used in contrast to gratitude, as in the Almighty's saying, "And whoever does good, then indeed Allah is Appreciative, Knowing." (Al-Baqarah 2:154) That is, Allah will never waste your good deeds and He will be grateful. Apparently, disbelief is used here in the sense of not being grateful. Therefore, the meaning of the verse is that whoever does a good deed, Allah will never waste his deed, but rather He will praise him.

And here a question may arise that the verse with the word "lan" which is used to negate eternity, meaning that good deeds are never hidden, contradicts the verses and hadiths that make some sins, such as apostasy or major sins, nullify good deeds.

And the meaning of "to cover" is to cover up or to remove the effect. As the verse and verses clearly state, God never covers up a good deed, because with it He expresses His greatness and gratitude. The meaning of the verse indicates that no matter how much a servant sins, whenever he does good deeds, his sins do not cause his good deeds to be nullified. Even if he apostatizes, the good deeds that he did before apostatizing remain in their place. The reward for them remains in their place. The subsequent

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deeds do not nullify them. And the matter is other than apostasy and polytheism, which is not certain, as the consensus of two Muslims requires the nullification of good deeds. Rather, God's justice requires it. Where the deed is done with faith and is correct, sins that cause punishment will receive a bad reward in their place, and good deeds will also receive a good reward in their place. The Almighty says, "No deed of a man among you will be lost, whether male or female." Perhaps the scale of the Day of Judgment, which is the place where deeds are measured, will be established for this very purpose, as is the justice of God Almighty. May His forgiveness be manifested in His punishment of sinners, His forgiveness in His forgiveness of corrupters and disobedients, and His generosity in His generosity towards the obedient.

[Answer] We say, first, that on the assumption of generality, “So they will not disbelieve in him,” nothing is general except that it has been specifically mentioned in many other verses in polytheism and apostasy, which is the consensus of Muslims that it renders good deeds futile, because an apostate and polytheist are no longer worthy of divine mercy. And in the case of major sins, there are verses and reports that some sins render good deeds futile. Secondly, it may be said in response that because of the Almighty’s statement in the above verse, “And those are among the righteous,” it refers to the group that is stated in the above verses, who are characterized by the five attributes mentioned in those verses, which is not general at all here, but rather it is specific to those who are characterized by those virtues, and they are among the righteous and the successful, whose good qualities cover their minor sins, and also the Almighty’s statement in the same verse, “And Allah.” "Knower of the righteous" and witness to that

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The Almighty's saying, "Indeed, the most honorable of you in the sight of Allah is your piety." That is, the deeds are accepted from the righteous. Therefore, in view of these verses, it can be said that deeds are considered good when they are accompanied by piety, and any deed that is not accompanied by piety cannot be rightly called absolute good and praiseworthy, and that deed cannot be restricted to goodness.
Indeed, those who disbelieve, their wealth and their children will not avail them anything from Allah. Some commentators have said regarding the revelation of the verse that the verse was revealed regarding Ka'b ibn Ashraf and his companions so that they should know that neither their wealth nor their children will ever prevent their punishment, nor will they prevent the punishment that will befall them as a result of disbelief. The negation of a thing in the verse indicates a general negation, meaning that none of their children or wealth will benefit them with disbelief, nor will it prevent them from the punishment. The special mention of wealth and children is because they are two of the most precious things to man, and man attaches great importance to these two things, and thinks that wealth and children will make him strong, and that they will be his helpers and helpers in everything and at all times, and that through wealth and children he will be independent of God Almighty and It is unnecessary that the verse reminds them that when wealth and children, which they care so much about, cannot save you from punishment, other things cannot save you from punishment in the same way.
And those are the companions of the Fire, they will abide therein forever. "Those" means that the group, whether it is Ka'b ibn

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Ashraf and his companions, as some have said, or whether they are absolute disbelievers, because "those who disbelieve" is general and includes absolute disbelievers, and also not being free from the need for wealth and children from God's punishment is the same for disbelievers, because all the companions of Hell are all in the Fire and will be eternal in the Fire. Yes, their immortality in the Fire is more important, because as some have said, perhaps the verse was revealed about Ka'b ibn Ashraf and his companions on

, because as history shows, in addition to disbelief, they did a lot of corruption in Islam and harassed the Messenger of Allah (peace and blessings of Allah be upon him and his family) and the believers.

The example of what they spend in this worldly life is like a wind in which there is a hiss. According to my saying, the meaning was Abu Sufyan and his companions who spent on the day of the Battle of Badr in spite of the hostility of the Messenger of Allah (peace and blessings of Allah be upon him and his family). [Yaman] Muqatil said that the meaning was the spending of the common Jews who bribed their leaders. Mujahid said that the meaning was the sum of the expenses of the disbelievers who spend on worldly affairs. Allah Almighty has likened it to a strong wind in which there is a hiss. The commentators have differed on the meaning of the hiss:

Abdullah ibn Abbas said that the wind is poisonous, its heat spoils the grains and kills people, and Allah Almighty has given the example of people in that state.

Ibn Kaysan said, “There is a sound in it” and they say that it means a sound in it, and most commentators have said, “There is a sound

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in it” meaning a strong wind. [Abu al-Futuh] The plough of a people who wronged themselves has been struck, so He destroyed it. Allah, the Exalted, has likened the spending of wealth or good deeds of the disbelievers and those who wronged themselves, whenever they spend wealth or do other deeds, to a field that is hit by a strong wind and it becomes corrupt and ruined. And "the plough of a people who have wronged" is said to show that God is not unjust and cruel. Rather, just as the wrongdoers have ruined and destroyed their own fields due to the strong winds of their desires and natural desires, their reaction is that they have ruined the deeds that are the capital of their lives and should bring them good benefits in the marketplace of the Day of Judgment due to disbelief and injustice. They have nothing from that except regret and regret, and they will be punished and subject to God's wrath empty-handed. This is because at the end of the verse

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He says: "And Allah did not wrong them, but it was only their own selves who wronged." Allah did not wrong them by destroying the deeds and crops of the wrongdoers with the strong winds. Rather, the deeds, disbelief, and injustice of the wrongdoers necessitated the destruction of the crops of the wrongdoers. These are the effects that God Almighty has caused to bad deeds. It is because in the inevitable fate, wisdom dictates that for every action there will be consequences: "Whatever good is good, whatever evil is evil, whatever evil is evil."

Of course, every wise person understands that the affairs of the world are not arbitrary. The system of the world is in the hands of the Almighty, the Wise, and has its source in complete wisdom. For every thing and every action, a cause, an end, and an effect

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have been determined. The statement, "And Allah did not wrong them" is so that no one thinks that Allah has wronged them in making their actions useless. Rather, they should know that the injustice and oppression is the result of the oppressor's own self, which appears in the form of a "wind" and corrupts their actions. Rather, the oppressor's actions did not become right from the beginning until Allah made them useless.
O you who believe, do not take a secret from others, lest they conceal you with a secret, and do not trust anyone except the believers. They have said that the secret and the veil are specific descriptions of someone who informs another of his secrets, and that it is a metaphor for the "secret of the garment" which is attached to the body.
In the verse, God Almighty addressed the believers to not take a secret from others, meaning do not take a friend from others, do not tell them your secrets, and do not trust anyone except the believers.
Abu Umamah narrated from the Messenger of God (peace and blessings of God be upon him and his family) that what is meant by this sect is the Khawarij.
And regarding the revelation of the verse, it has been said on the authority of Ibn Abbas that a group of believers had planned friendship and mixing with the hypocrites, but God Almighty forbade them and said, “Do not allow any inner love for them in your hearts.”

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“Let them not be foolish.” The word “khabāl” means corruption, and a mad person is called foolish because his mind has become corrupt. “And a man whose mind is corrupted.” The verse reminds us of the reason and reason for the prohibition of their

friendship with the believers, that they are like that, who love your harm and loss.
In Majma' al-Bayan, God has forbidden the believers from friendship and mixing with the disbelievers for fear of them inciting sedition against the believers. He said, "O you who have believed, do not take the disbelievers as your friends and associates, except for you, in order to reveal your secrets to them." And the words "except for you" mean that other than your own people. After that, God Almighty explained the reason for the prohibition of communication with them, saying, "They do not neglect what leads to your corruption, nor do they abandon their seriousness and effort to your detriment." Al-Jaza' said, "They do not leave anything to your detriment." And the word "Khabal" means the essence of a thing. And his words, "The essence of a thing is the movement of something." "And they will bring upon you what you have been oppressed with." This means that their desire is to inflict hardship on you, and in other words, their desire is to cause you to go astray and mislead you from your religion, and in other words, their desire is to impose hardship on you. "Hatred has already appeared from their mouths" meaning that the sign of their enmity towards you is evident from their tongues, mouths and speech. "And what their breasts conceal of hatred is greater than what is revealed from their tongues." "We have already made clear to you the signs so that you may distinguish your friend from your enemy. If you were wise, and knew, and knew your friend and your enemy. And if you were wise, and knew the reminders of God and its benefits. And if you were wise, God has given you a clear explanation. [End]

TAFSIR MUSHAFTAMA (A.S) BY AYATOLLAH DR SYED AMJAD NAQVI

"Behold, you are the loyal ones. You love them, but they do not

love you, and you believe in the entire Book. And when they meet you, they say, "We believe." And when they are alone, they are filled with anger. "Behold, you are the loyal ones." Apparently, this is to warn and inform the believers not to be deceived by the hypocrites and to know that they pretend to be friends with you out of deceit and deceit, but in reality they are your enemies, and you love them out of truth, and you believe in the entire Book of the Prophets Moses, Jesus, and Abraham, peace be upon them. And the hypocrites' action is such that when they meet you, they say, "We believe," but when they are alone, they have in their hearts a great deal of hatred and enmity toward you. They bite their fingers out of anger.
Say, "Die in your anger, for Allah is All-Knower of what is in the breasts." This is the address of the Messenger of Allah, peace and blessings be upon him and his family, to say, "Die with these hypocrites, because of the anger and envy you have against the believers and the people of Islam. No matter how much you hide your enmity, Allah Almighty is All-Knower of what you have in your breasts out of hatred and envy." "Die" is actually a curse and a bad prayer for the hypocrites, meaning, "May Allah kill you and you be dead, and do not spread corruption among the Muslims." If you are touched by a good deed, they will harm you, and if you are struck by an evil deed, they will rejoice in it, etc. The verse informs the believers that among the evils of the hypocrites and enemies of Islam towards the believers is that they are such that whenever good, victory, or gain befalls you, they are upset by the hostility and enmity they have with you and wish you harm. And when harm, calamity, or defeat befalls you, they rejoice. And if you, the believers, are patient in the persecution of the infidels, and make piety your motto, and avoid mixing with and befriending the enemies of religion, they will not harm you,

TAFSIR MUSHAFATIMA(A.S) BY AYATOLLAH DR SYED AMMAR NAQVI AQVI

because God is your Helper and Helper, and He is aware of your deeds, actions, and intentions, and His knowledge encompasses all your deeds and actions, and nothing is hidden from Him.

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[Surah Al-Imran (3): verses 121 to 129]

Hint

And when you set out from your family in the morning to station the believers in battlefields - and God is Hearing and Knowing. (121) When two parties among you were about to lose heart, but God was their Protector, and in God let the believers put their trust. (122) And God had already given you victory at Badr when you were weak, so fear God that you may be grateful. (123) When you said to the believers, “Is it not sufficient for you that God should reinforce you?” Your Lord will send down three thousand angels. (124) Yes, if you are patient and fear Allah and they come to you in haste, your Lord will reinforce you with five thousand angels with marks. (125)
And Allah has not made it except as good tidings for you and that your hearts may be reassured thereby. And victory is not except from Allah, the Almighty, the Wise. (126) That He may cut off a portion of those who disbelieve or (127) You have no control over the matter, or He will forgive them or punish them, for they are wrongdoers. (128) And to God belongs whatever is in the heavens and whatever is on the earth. He forgives whom He wills and punishes whom He wills, and God is Forgiving and Merciful. (129)

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TAFSIR MUSHAFFITIMA (AS) BY AYTOULLAH DR SYED AMMAR N

[Translation]

(Remember, O Messenger,) when you went forth in the morning to line up for battle, and you prepared for the believers the places of station, and Allah is Hearing and Knowing. [121] And when the two parties of the believers were fearful and averse to returning to Medina, while Allah was their Protector and Friend. And in Allah let the trusting ones put their trust. [122] And indeed, Allah helped you at Badr, while you were weak. So fear Allah, O you who believe, that you may be grateful. [123] And
when you said to the believers, "Is it not enough for you that Allah has sent down a thousand angels to help you? " [124] "Yes, if you are patient." Allah will help you with five thousand angels, showing you His horses. [125] And Allah did not appoint angels except as glad tidings for you, and that your hearts might be assured by them. And there is no help except from Allah, the Exalted in Might, the Just. [126] And Allah did this until He had removed your enemy and defeated them, and they returned in despair. [127] O Messenger, it is not in your power to turn to repentance or to punish them. Indeed, they are wrongdoers. [128] To Him belongs whatever is in the heavens and whatever is in the earth. He forgives whom He wills and punishes whom He wills. And Allah is Oft-Forgiving, Most Merciful
. [129]

TAFSIR MUSHAFATIMA (A.S) BY AYATOLLAH DR SYED AMMAR NAQVI

(Explanation of verses)

And when you have dawned from your people, you shall prepare for the believers positions for fighting, and Allah is All-Hearing, All-Knowing. “Ghadut” comes from the root ghadud, meaning to go out in the morning. “Tabat’ah” means to prepare a place for someone else or for someone else to settle in a place.
It is narrated from Raghib Isfahani that he said that "the people of the man" are those who have a common bond with that man, and that bond is either lineage or house or something else, such as religion, city, and profession. And it is said "the people of the man" and what is meant by that is his wife or those who are in his house, such as his wife, children, servants, and others. It is also applied to all those who are related to a person, such as relatives and relatives. In colloquial speech, it is said "the people of such and such a city" and what is meant are those who have settled in that city and have chosen it as their homeland. And it is said "the people of such and such a religion" and what is meant are the followers of that religion. It is also said "the people of such and such a profession" and what is meant are the independent people and masters of that profession. Apparently, as some have said, the meaning of the people of the Messenger of Allah (peace and blessings of Allah be upon him and his family) is his relatives. The meaning of the verse is that when you leave your relatives and kin, and some have given a specific name without denying it, it does not seem correct because if this is the case, a word should be used in the predicate and it should be said "You left the house of your family." But In the Quran, there is a proof that there is no destiny.
The translation of the verse is clear and does not need any explanation.
In short, they have said that the order of the verses makes it seem to us that considering the relationship of the verse with the above

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verses, God Almighty said, "If you are patient and fear Him, the plot of the disbelievers will not harm you or cause you harm. Rather, God will help you and grant you victory, just as He helped you on the day of Badr. And if you oppose the command of the Messenger of Allah (peace and blessings of Allah be upon him and his family)

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it will be so that the day of Uhud will come when the Messenger of Allah (peace and blessings of Allah be upon him and his family) came in the morning until the end.
Yes, as it is understood from the verses that follow that the defeat of the believers in the Battle of Uhud was a test, rather it can be said that it was a punishment for the believers because some of them expressed their opinions in the matter of jihad against the command of the Messenger of Allah (peace and blessings of Allah be upon him and his family), whereas they should have said, "Listen and obey" without thinking about their opinions in response to the opinion and command of the Messenger of Allah (peace and blessings of Allah be upon him and his family), and not that each person would present an opinion and make the Prophet hesitate.
There is a difference of opinion among the commentators as to which day it was. Hassan Basri said that it was the day of Badr, Muqatil said that it was the day of the parties, and most commentators said that it was the day of Uhud, and this is the more correct statement because it is more consistent with both the verses and the reports.
In the translation of Tafsir al-Mizan, it is written that it is narrated from Imam Sadiq (a.s.) that he said that the reason for the Battle of Uhud was that when the Quraysh returned to Mecca after losing

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seventy killed and seventy captives from the Battle of Badr, Abu Sufyan addressed the Quraysh crowd and said: "Do not let the women weep for the dead of Badr, for tears remove the sorrow from the eyes and remove the enmity towards Muhammad [pbuh] from their hearts." The prohibition remained until the end of the Battle of Uhud, and after the battle, they allowed their wives to weep and lament. In any case, the Quraysh tribe, determined to fight the Prophet (pbuh), left Mecca with three thousand cavalry and two thousand infantry, bringing their women with them. When the news reached the Prophet (peace be upon him and his family), he gathered his companions and urged them to fight. In a conversation between Abdullah bin Ubayy bin Salul and the Prophet (peace be upon him and his family), he suggested not to leave Medina and said that it would be better to stay in the city and fight the enemy in its narrow streets. If forced to do so, the weak men, women, and

servants

would also fight at the entrances of the streets and from the rooftops. There is no record of us being inside the walls and inside our homes and the enemy being victorious over us. Incidentally, whenever we have decided to leave our homes and go out of the city, the enemy has been victorious over us and we have been defeated.

Then Saad bin Muadh and some people from the Aws tribe stood up and said, "O Messenger of Allah, how can anyone from the Arabs have the power to covet us while we are polytheists and idolaters? No, we must go out and fight the enemy. If one of us is martyred, he has tasted the drink of martyrdom, and if one of us is saved, he has achieved the honor of jihad in the way of Allah." The Prophet, peace and blessings of Allah be upon him, accepted

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the offer and left the city with one of his companions to prepare the battlefield. It is about this that Allah says, "And when you were about to enter the battle, the verse is revealed." But Abdullah bin Ubayy bin Salul refrained from accompanying the Prophet, peace and blessings of Allah be upon him, and a group of the Khazraj tribe also followed him.
The Quraysh reached Hadh and the Prophet (peace be upon him and his family) prepared his companions, who were seven hundred people, for battle and assigned Abdullah bin Jubayr with fifty archers to guard a valley where he feared the enemy would lie in wait and attack the Islamic army from behind. Abdullah said to Jubayr, "Do not neglect guarding the valley in any case, and even if we force the enemy to retreat to Mecca, and even if the enemy defeats us and forces us to retreat to Medina, you will not leave your positions and will not stop guarding the valley." On the other hand, Abu Sufyan assigned Khalid bin Walid with two hundred horsemen to guard that valley and said, "You lie in wait there and when the battle is won and the two armies are in disarray, exit the valley and attack the Islamic army from behind ."

Page: 242 The Prophet (peace be upon him and his family) prepared his army for battle, gave the flag to Ali [a.s.], the Ansar began their attack on the enemy and defeated them severely. The enemies fled from the face of the Islamic army, and the soldiers of Rashid Islam pursued them. Khalid bin Walid, who saw that the defeat of the Quraysh was certain, wanted to go out through the valley and attack the Islamic army from behind, but the archers of Abdullah Jubayr forced them to retreat. At this time, Abdullah's companions noticed the battlefield and saw that the victorious soldiers of Islam were defeating the enemy and

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enjoying the spoils.

They informed Abdullah Jubayr about the incident and added that if we stay here, we will lose the spoils. Abdullah told them to fear God. Haven't you heard the order of the Prophet (peace and blessings of Allah be upon him and his family) who said, "In any case, do not leave the valley and take full care in protecting it." The archers did not listen to him. One after another, they abandoned their positions and went away from the valley to take the spoils. Only Abdullah Jubayr and twelve people remained there.

In the battle, Ali (AS) killed the standard-bearer of the Quraysh, Talha bin Abi Talha, a slave from the tribe of Bani Abd al-Dar. Abu Saeed bin Abi Talha immediately took the standard. Ali (AS) killed him too. For the third time, Musafi bin Abi Talha took the standard. Ali (AS) also killed him. The action was repeated nine times, and each time Ali (AS) killed the standard-bearers, all of whom were from Bani Abd al-Dar. Finally, one of the black-faced slaves of Bani Abd al-Dar, named Sawab, raised the standard. Ali (AS) cut off his right hand. He immediately took the standard in his left hand. Ali (AS) also cut off his left hand with a decisive blow.

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Sawab, who had lost both his hands, held the standard to his chest with his arms and turned to Abu Sufyan and asked him, "Have I fulfilled my duty towards Bani Abd al-Dar?" After conveying his words to Abu Sufyan, Ali The Prophet (peace be upon him)

reached him and with a blow of his sword that hit his head, he brought him to Badr.
For the tenth time, the flag fell, but Ghamra, daughter of Alqamah, the Kananiyyah, raised it. From the other side, Khalid bin Walid, who saw the companions of Abdullah bin Jubayr scattered, began his attack on Badr. During the attack, the rest of Abdullah's companions fled, and only a few remained, whom Khalid bin Walid martyred at the entrance of the valley. Since they had removed the obstacle from the way, they came out of the valley and attacked the army of Islam from behind.
As soon as the defeated army of Quraysh saw their flag raised, they returned to the battlefield and began their attack under the protection of Islam. The attack was so severe that the army of Islam was badly defeated and fled from all sides and turned to the mountains.
And when the Prophet saw his companions fleeing, he took off his hat and said to them, "Come to me, I am the Messenger of God. Where are you fleeing? Are you fleeing from God and the Messenger?"
At that time, Hind daughter of Utbah had started an extraordinary activity among the Quraysh army. She stood in the middle of the army and if she saw a soldier fleeing from the battlefield, she would willingly take a kohl-holder towards him and say to him, "O woman, it is better that you apply kohl to your eyes, even though you are kohl-holder." In this way, she would stimulate the feelings and zeal of the fleeing soldiers and bring them back to the Muslim army. Hamza bin Abdul Muttalib, who was in the army of the Prophet (peace be upon him and his family), would launch severe attacks against the Quraysh. The army would flee from him and not even a single person would remain in front of him.

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Hind, who was aware of the developments, made promises and promises to his servant Jubair bin Mut'im, who was named Wahshi, and assigned him to kill one of the three people (the Prophet, peace and blessings of Allah be upon him and his family, Ali, peace and blessings of Allah be upon him, and Hamza [a.s.]). Wahshi said, "But killing the Prophet is beyond my power. As for Ali, I saw that he was very attentive and careful about himself, so I could not have any ambition with him either. However, I had an ambush for Hamza and I saw him with difficulty shattering the enemy's army."

In the meantime, his passage fell on me, and as soon as he passed by me, he reached a stream whose banks had been eroded and wrinkled by the water. It was due to the collision with these wrinkled and wrinkled areas that Hamza fell to the ground without realizing it. Taking advantage of the opportunity, I immediately drew my weapon and aimed at him. My blow hit him right in the groin and was so severe that his groin split open and came out from under his chest. It was this blow that knocked Hamza down and knocked him to the ground. I reached out to him and tore open his stomach. I took out his liver and took it to Hind and told him that it was Hamza's liver. Hind took it from me and put it in her mouth and started chewing it, but God made it hard in her mouth like a bone. Hind took it out of her mouth and threw it to one side. The Prophet, peace and blessings of God be upon him and his family, said, "God sent an angel to take it and return it to its place."

The narrator said that Hind came to Hamza and mutilated him, cutting off his ears, hands, feet, and some other parts. The army of Islam was badly defeated and all fled. No one

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remained behind except Abu Dujanah al-Samak, son of Khursah, and Ali [a.s.] at the Prophet's (s.a.w.) saddle. Ali [a.s.] repelled every attack made by the enemy towards the Prophet (s.a.w.). Ali [a.s.] used to beat him until Ali's sword defeated the Prophet (s.a.w.) and gave his sword, which was called Dhul-Fiqar, to Ali.

Finally, the Prophet (s.a.w.) moved towards the area of Uhud and took up a position there. Ali [a.s.] fought bravely until, according to Ali ibn Ibrahim's commentary, seventy wounds were inflicted on the Prophet's head, face, body, stomach and legs. It was at this moment that Gabriel descended and said, "O Muhammad (s.a.w.) what is the meaning of the Prophet's condolences?" He said, "From me and me." Gabriel added from him and said, "I am also one of you two." Imam Sadiq (a.s.) says that the Prophet (pbuh) saw Gabriel between the earth and the sky on a golden chair, saying,

"There is no sword except Dhul-Fiqhar and no victory except Ali . " [End] When two groups of you decided to fail, and Allah is their Guardian and on Allah let the believers put their trust. The verse informs us that when two groups of you, the believers, decided to fail, and perhaps they intended to turn back, some have said that the meaning of this "determined" is determination, some have said that the meaning of "determined" is the heart, and that the meaning, as many commentators have said, is more important, because one of the verses itself says "And Allah is their Guardian" until the end, and the other is the determination to avoid major sins, and the verse expresses compassion and mercy towards the believers.

The commentators have said that there were two groups, one from Banu Salamah from Khazraj and the other from Banu Haritha

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from Aws.
And it is said that when the Messenger of Allah (PBUH) went to the Battle of Uhud, there were a thousand men with him, and according to another narration, there were nine hundred and fifty. According
to another narration, when the Messenger of Allah (PBUH) army reached a place called Shawaz, Abdullah bin Ubayy bin Salul returned with three hundred men and said, "What is the point of us making ourselves the fodder for the swords of the Quraysh with our own hands?" Abu Jabir Salmi was walking behind him and said, "O Abdullah, fear Allah! You are leaving the Messenger of Allah and the Muslims and going." When the two groups intended to go, Allah granted them success, but they did not go.

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Allah, who had bestowed all His blessings on them, called Himself their Helper and Supporter, and commanded them to rely on Allah, saying, "O believers, you must rely on Allah." In short, as it has been said, after the two armies of disbelief and Islam faced each other, and the Messenger of Allah (peace be upon him and his family) gave the command of the emigrants and the Ansar to Ali [a.s.], and the brave men of the polytheists were sent to hell and their standard-bearers were killed, their command was defeated, and the polytheists fled, and the people of Islam fell into the spoils.
The archers who were posted at the mouth of Mount Uhud, although the Prophet had ordered that whether we were victorious or defeated, you should not abandon your position. When they saw that the companions were busy with the spoils, they brought them to the camp in the hope of plundering the spoils. Although Abdullah Jubayr, who was their leader,

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exaggerated in his prohibition and informed them of the insistence of the Messenger of Allah [pbuh], they did not reach the place. It is said that a small group whose number did not matter stayed with him, and the rest, without paying attention to their leader, began to take the spoils.
And Khalid bin Walid and Ikrimah bin Abi Jahl with a group that was hiding behind the mountain, when they saw the mountain pass empty of guards and the army of Islam busy with the booty, they suddenly attacked Abdullah Jubayr and martyred him and his companions. They came from the rear of the army of Islam and broke their ranks and the victory was announced. When the news of the victory of the infidels and the fugitives reached them, they returned and surrounded the believers and the center of monotheism and killed seventy of them.
And it is said that at that time the army of Islam was divided into three parts, some of them went to the outskirts of Medina and entered the city, while another part wandered around the field in panic and bewilderment, and some of them were happy to be martyred, and no one remained with the Messenger of God except the Commander of the Faithful [a.s.], Abu Dujanah Ansari and Sahl bin Hanif. Finally, Abu Dujanah Ansari and Sahl bin Hanif also fled, leaving the Commander of the Faithful.

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It is narrated from Rawdat al-Ahbab that he said that on the Day of Uhud, when the believers were sent to war and the Prophet [PBUH] was left alone, the Prophet [PBUH] became angry and looked at the Commander of the Faithful [PBUH] who was standing beside him and said , "O Ali Malik, why did you not join the people?" He said, "O Messenger of Allah

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[PBUH],
"
Indeed, I have a model for you." Indeed, you are my model. How can I separate myself from you?
In the Manhaj, it is said that according to a narration, four people from the Quraysh infidels made a pact with each other to kill the Messenger of God: Ibn Shihab, Ibn Qamisah, Ibn Hamid, and Ibn Utbah bin Waqqas. Then, in a place where the wicked had prevailed and the Abrar had been defeated, they had fallen into a corner. The Messenger of God [PBUH] was standing with the Commander of the Faithful [PBUH], Sahl, and Abu Dujanah, and the Commander of the Faithful [PBUH] was engaged in battle. Those hard-hearted, hard-hearted people found the field of desire to their liking. They took the hand of courage from the sleeve of insolence and threw stones at that mine of gems of the mission and glory. Ibn Qamisah threw several stones at the Prophet. One of them hit the mirror of the Prophet's luminous forehead, which was the altar of the hearts of the world, truth and purity, and the arch of the eyebrows of the Kaaba, the seeker of peace and loyalty, and he was severely wounded. Blood flowed and the drops fell on his blessed virtues. The Prophet would wipe it with a clean robe and would not let it drip on the ground, saying, "If If a drop of blood falls on the ground, then indeed, punishment will descend from the sky upon the people of the earth. Ibn Sahl dropped a stone on his blessed arm, wounding it. Ibn Waqqas struck his blessed lip and tooth, so that his soft lip split open, and his lower molar tooth was broken from the impact. One of the gems of the night of light fell out of its ruby setting. When the place where the Holy Prophet (PBUH) had reached was reached, Ibn Qamiseh handed him his sword. The Master of the World avoided his sword and fell into a chasm. His radiant face was

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hidden from the eyes of the righteous and the wicked. The bright day became dark to the eyes of his friends.

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- and the eyes of the world were dazzled by the sight of the wounds of the others. The cursed Ibn Qamiseh thought that the sun of the law, the clear protector of destruction, had set, and the moon of the peak of perfection had passed away in the west, fleeing and disappearing. He gave his people the good news that I created the work of Muhammad (PBUH) and I have lost my love for him. Satan took hold of his tongue and began to sing. "Muhammad (peace be upon him) was killed." You know that Muhammad was killed. The news of Iblis reached Medina. The moment the news spread, the polytheists were happy because of the news. They were busy taking the spoils. After a while, the scholar came out of the abyss and looked around the mountains. He saw some of the companions who had taken refuge on the top of the mountain. He took off his hat from his blessed head and called out to them and said, "Hurry up to me." When they heard the voice of the Imam, they rushed towards the Imam in one or two, until thirty people gathered around the Imam. The Commander of the Faithful (peace be upon him) had also finished killing the infidels who had attacked the Messenger of God. He turned to the Prophet (peace be upon him) and attacked the infidels without delay. In a short time, they destroyed the infidels. They all were defeated and rushed to Mecca, until they reached the point where they said, "The victory and victory that the Messenger of God gave them that day." [PBUH] and his companions were there to stabilize the position of the Commander of the Faithful [PBUH] and his dedication to the

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service of the Holy Prophet [PBUH]. And Hafiz Abu Muhammad Abdul Aziz Janadhi narrated in the book Ma'alim Atrat al-Nubawiyya, Marfu'a by Maqbis ibn Muhammad, and he said that he heard from Amir al-Mu'minin (peace be upon him) that he said that on the day of Uhud, sixteen blows had been inflicted on me, and during four of them I had fallen to the ground. Then a good and fragrant man came to me and took my finger and made me stand up and said, "Beware of war, for you are obedient to God and His Messenger, and God and His Messenger are pleased with you." I went to the Messenger of God [PBUH] and presented the matter to him in a blessed manner. The Prophet said, "O Ali, do you not know that man?" I said, "O Messenger of God, I do not know him, but I found his appearance similar to that of Dahiya Kalbi

."

He said, "O Ali, may God enlighten your eyes." The good news is that the one who took your hand and made you stand up and encouraged you to fight your enemies was Gabriel. So I found complete power with this good news, and I killed the enemies of God with both hands and repelled his evil from the Messenger of God. I would do this until I had thrown the heads of the warriors and commanders on the ground of humiliation. When the infidels saw that the commanders of their army had been killed by the Commander of the Faithful [a.s.], no one dared to come in front of the Holy Prophet [s.a.w.s.], so they fled and returned to Mecca. The Holy Prophet [s.a.w.s.] and his companions, in triumph, reached Medina. Suddenly, Hazrat Fatima (a.s.) appeared from a distance. The reason for her coming out of Medina was the sound that was raised by the polytheists that Muhammad had been killed. When he got closer, he saw his noble father's face stained

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with blood and began to cry. He immediately brought water and washed the Holy Prophet's pure face. According to the narrations of the Commander of the Faithful [a.s.], he would pour water on his shield and pour it on the Holy Prophet's head and face, while Fatima (a.s.) would rub her hands. [End] Allah certainly helped you at Badr, and you were humiliated. Badr is a place between Mecca and Medina, and it is said that it was called Badrish because the owner of that tomb was Badr ibn Kalda. That is why it was called Badr. Allah Almighty reminds the believers of the story of the Battle of Badr, in which when your number was few and the enemy was many, and although you were few in number, Allah gave you victory, so you became pious and righteous, perhaps you will be grateful.
It is narrated from Ibn Abbas that on the day of Badr there were seventy-seven men from the Muhajirin and two hundred and thirty-six from the Ansar, making a total of three hundred and thirteen people, and there were about a thousand men from the polytheists and one hundred horses among them, and no one among the Muslims had horses except Miqdad bin Aswad and others on foot, and there were three camels among them, and it is narrated from most books that on the day of Badr there were nine hundred and fifty men from the polytheists

and
seven hundred camels among them, and most of them were armed, and the army of Islam was three hundred and thirteen, and according to the narrations, three hundred and five, and most of them were not righteous.
So fear Allah, that you may be grateful. It is addressed to the believers, saying, O believers, keep the command of Allah and avoid opposing the Messenger, perhaps you will be grateful.

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When you say to the believers, "Would it not be enough for your Lord to provide you with three thousand angels descending?" As it is clear that the meaning of "humiliation" in the above verse is not humiliation in comparison to strength, how can the believers be considered weak and helpless when the presence of the Messenger [PBUH] and the Commander of the Faithful [PBUH] was among them? The Almighty's statement, "And to Allah belongs the power and to His Messenger and to the believers," Surah Al-Munafiqun, verse 21, rather humiliation here can be taken to mean a small number - and the Messenger assures them that if your number is small, Allah will send three thousand angels to help you. Yes, if you are patient and fear Allah, and He will bring you from their midst, your Lord will provide for you with five thousand of the angels, equal in number. Yes, Allah sent the angels to bring you to Badr .
Two points can be used from the fact that this verse, which is apparently referring to the Battle of Badr, is one of gratitude towards the believers who, on the day of Badr, when your number was small, and as they have said, the first was the jihad that took place in Medina with the Quraysh, Allah Almighty sent the angels to bring you to make your hearts secure and to fight the infidels with confidence in the commands of the Messenger [PBUH] and in the jihad in the way of Allah, and do not allow their large number and your smallness to make you weak and ill-hearted. And the other parts of the verse indicate that after such a matter was revealed, the angels, although their duty was not to fight with humans, were ordered to enter the battlefield to ensure and strengthen the faith of the believers

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Even though they differed in the battle of Uhud regarding the

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command of the Messenger [PBUH], some said that they should fight the enemy in Medina itself, and some said that they should go out and fight the enemy outside. Perhaps it would have been better for them if they had unanimously submitted to the Messenger [PBUH] and not made up their own minds. In addition, the phrase “if they failed” indicates that, and it has been said that some became disheartened in their steadfastness in the matter of jihad, such that they wanted to return from the battle. Perhaps two things required that you were tested and defeated in the Battle of Uhud. However, if you emerged from the test and avoided opposing the command of the Messenger (PBUH) and the disbelievers attacked you, Allah would help you with five thousand angels with signs. It seems that the verse in which Allah promised the believers that if you are patient and righteous, Allah would help you with five thousand angels with signs refers to the Battle of Uhud, although some have said that there is no evidence in the verse that there is no mention of it and we have no evidence for it. As for the Battle of Ahzab and Hunayn, although the testimony of verses such as the Almighty's saying, "When armies came to you, we sent against them wind and armies that you did not see" (Ahzab, verse 91), angels were revealed to help the believers.

However, if the verse "Yes, if you are patient and fear Allah" is used, then we are helping them to be patient and fear Allah. From the context of the verse, it is clear that victory and prosperity are dependent on patience and fear Allah. The believers, due to the fact that these two praiseworthy attributes are always victorious and prosperous, are fully justified in the matter of jihad and fighting against enemies, and this includes all wars. It can be seen that the context and generality of the verse are reflected in the following verse: "

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And Allah has not made it except as good news for you and that your hearts may be reassured thereby."

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The reference to the pronoun "Allah made" is the assistance of angels, and it indicates that angels descend to help the believers during wars, to reassure the hearts of the believers, who find their numbers in great numbers, and not that angels fight with swords and spears like humans, except in the Battle of Badr, where the verses indicate that angels took on human form and fought the infidels.

And victory is not except from Allah, the Mighty, the Wise. The negative "Ma" informs in absolute terms that they should know that wherever there is victory, triumph, and conquest, there is no victory except from Allah, the Mighty, the Wise. From the absolute meaning of the verse and its parallels, "Al-Aziz, the Wise" it follows that wherever victory and triumph appear, whether it is from the believers or the disbelievers, it appears by the will of Allah Almighty out of wisdom and expediency. "Al-Aziz, the Wise" is weak and powerless, and He is the Mighty and the Powerful. However, the verse after it specifically mentions the victory that is from Allah, for the believers.

To cut off from the disbelievers or those who are infidels, they will turn away the traitors in "Layaqta" belongs to the noble verse "Wa Laqd Nasrakum Allah" Bebadr' Al-Kabat means to beat down humility and humility, which means that God helped the believers and made them victorious until they were beaten, destroyed and eaten by the army of disbelief, and they returned defeated and hopeless.

In Kashf al-Ashrar, it is said that the Almighty said, “And Allah has indeed helped you at Badr, and you are humiliated, etc.” The

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number of humiliations that He inflicted on them is small in number and public opinion, but since it is a specific opinion and the truth of the matter, the one whom Allah is a friend can be said to be lowly and humiliated.
The elder of the path said in his supplications, “O Allah, know that we are alive, we rejoice in Your victory, and we are not ashamed of Your honor, we are beloved by Your glory, O Allah, we live for You, never when will we die?”

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We rejoice in You, never when will we be sad, we are not ashamed of You, when will we live without You, we are beloved by You, never when will we be humiliated, to the extent that he said:
When it was said to the believers, "Is it not enough for you that victory through the kingdom is the honor of the believers, and the abundance of blessings upon them, and the peace of their hearts?" Some of them had not turned their gaze from the outward appearance. They thought that victory for all was based on numbers. However, those who had the light of certainty in their hearts and whose secret was at peace with the promise of "Allah" had their special attention reach the point where they said, "And victory is not except from Allah." Where victory was from the kingdom, what was the need for the help of the kingdom? It is the same as what was said in another place, "How many a small group has overcome a large group, by the permission of Allah?" When he said, "By the permission of Allah, what fear if the army was small and the number of supporters was small?" The weak was not weaker than an army of birds, nor was he stronger than the companions of an elephant. How much less than those birds? And he was not younger and less than a mosquito. And there was no

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tyrant stronger than Nimrod. Look until he was destroyed and was defeated by a mosquito, so that you would know that victory and defeat are all from God, and the policy is all from Him, and all affairs are His will and His will. This is why He said to the first and last Master, “There is nothing of Yours to do.” O Master, there is nothing of Yours to do. It is all I, who am My Lord, and I am, and I will do all the affairs myself, I will make My own way, I will open My own heart, I will not leave any door open. And because it is a door, what He said, “And to Allah belongs what is in the heavens and what is in the earth,” is His possession, His command is His command, His command is His will, His will is His will. He - Whom He wills, Whom He wills, Whom He wills, Whom He wills, “So whom He wills, He wills to punish, and whom He wills to bring near,” “Whom He wills, He wills to guide, and whom He wills to mislead.” [End] There is nothing for you to do, whether you repent to them or punish them, for they are wrongdoers. It has been narrated from Ibn Abbas, Anas bin Malik, Hasan, Qatadah, and Rabi’ that they said regarding the revelation of the verse

: “ When on the blessed day of Uhud, the lips and teeth of the Holy Prophet (peace and blessings of Allah be upon him and his family
) were hurt by the stone, and the martyrdom of Hamza and severe pain and suffering came upon him, it occurred to him to curse them with a curse.”
In other words, when Ibn Ubayy returned from the army with three hundred hypocrites, and because of this, signs of cowardice and cowardice appeared in some of the companions, the Prophet became sad and wanted to curse them, because the verse was revealed: “It is not in your power to control the people, to correct

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them, or to punish them. Your duty is to spread the message." If the narrations are correct and if it really occurred to the Prophet's heart, he might curse them, as they have said, because there is wisdom in forbidding the curse of the knowledge of God Almighty, it might mean that some of them would believe or their children would believe in the future. However, considering the statement of the Almighty that the Messenger of God, may God's prayers and peace be upon him, introduced himself and described himself as "a mercy to the worlds," it is very unlikely that he would have thought of cursing them and destroying them with a torment of despair.

It may be said about the verse that the intervening sentence between the incident of Uhud, the battle of Uhud, and the battle of Badr is intended to inform the believers that all matters are done by the power of God Almighty, so that the believers should neither praise the Prophet in the event of victory and triumph, nor should their faith weaken and rebuke him in the event of defeat, but rather should know that all matters are done by the power and wisdom of the Almighty.

And the commentators have said that the sentence "There is nothing for you to do" is a contradictory sentence between the Almighty's statement "Or He suppresses them, so that they turn back" and the Almighty's statement "Or He repents to them", meaning that God gave you victory in one of four ways.

1- So that the pillar of their government is broken by killing and capturing their leaders.

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2- Or they flee from the glory of the Islamic army and flee from the battle. 3- Or He repents to them when they become Muslims. 4- Or punish them when they persist in their disbelief. In short,

the verse of the address was sent to him that the matter of creation is in the hand of Allah. He forgives whom He wills, punishes whom He wills, and makes successful repentance and faith in whom He wills. He made their punishment dependent on their own deeds, saying, “So indeed, they are wrongdoers.” They deserve punishment because they have wronged.
And to Allah belongs what is in the heavens and what is on the earth. All that is in the heavens and all that is on the earth belongs to Allah and is under His control, meaning He is the Creator, the Planner, the Owner of all the highs and lows. He forgives whom He wills and punishes whom He wills.
And it should be known that forgiveness and punishment are not arbitrary, based on eternal wisdom and knowledge. He forgives whoever is worthy of forgiveness and punishes whoever is worthy of punishment.
He forgives whom He wills and punishes whom He wills. And Allah is Forgiving, Merciful. As in many verses, God Almighty introduces Himself with mercy and forgiveness, so that man should not despair of God Almighty's mercy under any circumstances, as in the sacred hadith that God Almighty's mercy precedes His anger, so that we may always hope for mercy, as "No one despairs of the Spirit of God except the disbelieving people" Surah Yusuf, verse 87.

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[Surah Al-Imran (3): verses 130 to 139]

Hint

O you who have believed, do not consume usury, doubled and multiplied, and fear Allah that you may be successful. (130) And

fear the Fire, which has been prepared for the disbelievers. (131) And obey Allah and the Messenger that you may receive mercy. (132) And hasten to forgiveness from your Lord and a Garden as wide as the heavens and earth, prepared for the righteous. (133) Who spend [in charity] during ease and hardship and who restrain [the wealth] (134) And those who, when they have committed an immorality or wronged themselves, remember Allah and seek forgiveness for their sins - and who can forgive sins except Allah - and do not persist in what they have done while they know. (135) Those - their reward is forgiveness from their Lord and gardens beneath which rivers flow, wherein they abide eternally. What an excellent reward! (136) There have already been precedents before you, so travel through the land and see what was the end of the deniers. (137) This is a statement for the people and guidance and instruction for the righteous. (138) And do not weaken and do not grieve, and you will be superior if you are [true] believers. (139)

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[Translation]

O you who have believed, do not take usury, while it will increase you many times over, and fear Allah that you may be successful. [130] And fear the punishment prepared for the disbelievers. [131] And obey Allah and the Messenger that you may receive mercy. [132] And hasten to forgiveness from your Lord and a Garden as wide as the heavens and the earth, prepared for the righteous. [133] Those who spend their wealth in times of hardship and ease, and those who restrain their anger and pardon people. And Allah loves the

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doers of good. [134] And those who, when they commit an evil deed or wrong themselves, remember Allah and ask forgiveness for their sins. And who can forgive sins except Allah? And do not persist in what they have done, while they know the evil of sin. [135] That group Their reward is forgiveness from their Lord and gardens beneath which rivers flow, wherein they will abide forever. How excellent is the reward of the workers. [136] Indeed, events have already passed before you, so travel through the land and see how was the end of the deniers. [137] Indeed, reflection is a clear sign for mankind and a reminder and a guidance for the righteous. [138] And do not weaken, O you who believe, nor grieve, while you are superior if you are steadfast in faith. [139]

TAFSIR-E-SHAFA FATIMA (A.S) BY AYATOLLAH DR SYED ALI NAQI NAQVI

(Explanation of verses)

O you who believe, do not eat usury, doubled and multiplied. This is an address to the believers, saying, "O you who have believed, do not eat usury, while it is increased and multiplied. It is multiplication in money, and multiplication in time." In Majma' al-Bayan, it is said that usury is an increase on the principal of wealth after a specified period, and according to some, it is usury

of the time of ignorance. [Ata and Mujahid] And regarding usury, doubled and multiplied, two opinions have been quoted from the commentators: 1- He increases usury by delaying it for a period after a period to increase usury, and when the period of delay comes, he adds to it. 2- He adds your wealth to his own wealth and includes in it every unlawful transaction in order to increase his wealth.

The reason for prohibiting usury is that benefit that God Almighty is aware of, and in that benefit, several aspects have been mentioned:

1- In order to separate usury from sale, in Surah Al-Baqarah: "Allah has permitted sale and forbidden usury." 2- He sets a time for him and gives it a specific time to receive it back, and it is against the noble morals that one should give a loan and wait for the time when the debtor can repay it without increasing it, and this was narrated from Abu Abdullah (peace be upon him). And the fact that the prohibition of usury was restored here, although it was mentioned in Surah Al-Baqarah, is for two reasons. One is the clarification of the prohibition after the news of its prohibition, so that its prohibition is at the highest level and the emphasis of the prohibition is on avoiding it, and the other is so that usury does not lead to double the double. And fear Allah that you may succeed - and fear the Fire prepared for the disbelievers. Avoid its sin and fear the punishment for its sin.

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(That you may succeed) until you are saved by what is coming to you. That which you have traded for usury and become successful in the reward of Paradise. (O believers) Beware of the angel who demands entry into the Fire, the Fire prepared for the disbelievers.

And the fact that the fire is specifically prepared for the disbelievers is because the fire is specifically for the disbelievers and consequently for the sinners among the believers, as in the Almighty's saying, "It is prepared for the righteous." And it is clear that the non-righteous, including children and the insane, will enter it.
And Hassan said that the fact that the fire is prepared for the disbelievers does not prevent others from participating with them, just as the fact that the apostates are black in appearance does not prevent others from participating with them, and there are many like it in the Quran, and the fact that something is specifically mentioned does not indicate that something other than Him is different from it.
And obey Allah and the Messenger, and obey Allah in what He has commanded you, and obey the Messenger in what He has made lawful for you (لَعَلَّكُم تُرَحَمُونَ) means, obey, perhaps you will receive mercy and not be punished.
If it is said that if obedience to the Messenger is the same as obedience to Allah, then what is the point of repeating it? We say that repetition is for two things: one is obedience to the Messenger in what he calls with the intention of obeying God, and the other is said in this way so that it is known that whoever obeys the Messenger in what he calls him, then he has striven towards the command of God.
And regarding the connection between the verse and the previous verses, there are two statements: one is the connection of the command to obey Allah, forbidding you from eating usury, so it seems to say, "Obey Allah in what He has forbidden you from eating usury and so on." The second is what Muhammad ibn Ishaq said, which is intended to punish those who opposed the Messenger of Allah (peace and blessings of Allah be upon him)

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on the Day of Uhud, did
not protect their centers and occupied themselves with taking spoils, and that this caused the defeat of the companions of the Messenger of Allah (peace and blessings of Allah be upon him). [End] In summary, as in Surah Al-Baqarah verse 276, referring to the verse “Those who consume usury do not stand except as stands a man whom Satan has touched through his touch,” it is said that the usurer is likened to a madman whom Satan has touched and has become estranged from reason, indicating that usuriousness is contrary to reason and wisdom because wealth can be increased through buying and selling transactions and people are made prosperous, just as a wise man wastes and stagnates, and in addition to not growing, the wealth itself may also be lost. This is because it is said, “Allah has permitted selling and forbidden usury.” If any wise person If one ponders a little on the rulings of the Sharia, he will clearly know and understand that all the laws of the pure Sharia of Islam are in accordance with reason and logic. If the transaction of usury becomes widespread in a society and the transaction of buying and selling decreases, then at some point that society will collapse and fall into nothingness, its people will become poor and needy, and the civilization of the society will turn into barbarism. And the prohibition of usury is a common occurrence among the entire Muslim nation, and reason also bears witness to it, and there are many reports and hadiths regarding its prohibition. In some reports, the sin of usury has been considered so great that after associating partners with God, the sin of usury has been considered worse than adultery and drinking alcohol, and no sin has been considered greater than it, and it has been considered one

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of the major sins, rather the greatest of the major sins. In the second volume, a commentary has been given to some extent on it.

And hasten to forgiveness from your Lord and a garden the width of which is the heavens and the earth. In Surah Al-Hadid, verse 21, it is said, “Its width is like the width of the heavens and the earth.” Sometimes the width is compared to the length, and sometimes the width is said, and the meaning is its spaciousness and expansion. The width in the first meaning refers to how much its length will be if the width of Paradise is like the width of the heavens and the earth.

The length of everything is often greater than its width. If it is the second meaning, it is an allusion to the fact that Paradise is so vast that the human mind is unable to encompass it.

It is narrated from Majma’ al-Bayan that it was narrated that the Prophet (peace and blessings of Allah be upon him) was asked if Paradise is as wide as the heavens and the earth, where is Hell? The Prophet (peace and blessings of Allah be upon him) replied, “Glory be to Allah, when the day comes, where is the night?” The commentators have interpreted the narration as meaning that the Messenger (peace and blessings of Allah be upon him) meant that the known fire is a matter of divine knowledge, just as the night at the time of the emergence of the day is also a matter of divine knowledge.

This interpretation does not seem correct because the questioner asked about the location of Hell, and his intention was that when Paradise fills all the heavens and the earth, there will be no room left for Hell.

Perhaps the Messenger of Allah (peace and blessings of Allah be

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upon him and his family) saw the questioner's lack of understanding and could not comprehend a world that was wider and higher than this world and its vastness. He wanted to explain to him briefly that the world of the Hereafter, Paradise and Hell, even though it was physical, could not be compared to the world of this world, because the world of the Hereafter is above the world of this world and surrounds it. It can even be said that the analogy made in the verse that the width of Paradise is like the width of the heavens and the earth is an allusion to how long Paradise will be when its width is like this. It is an allusion to the fact that just as the world of this world, with its narrowness and narrowness, contains both bright day and dark night, how can the world of the Hereafter, with its vastness and vastness, not contain both Paradise and Hell?
Can the Earth of Judgment, which the Quran says will be the first and last creations gathered together in a single level, be compared to the Earth of this world? It is never possible when the Hereafter is so vast that it can accommodate all individuals, from jinn and humans, and even animals.

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According to some hadiths, see how vast it is. And the point is that it is said that the Hereafter is above the world of this world and is surrounded by it, and the world of this world is in its length, not in its width, so that it can be compared, because the world is in the last descending stage of the human stage, unlike the Hereafter, which after its perfection, in that the descending stage ascends to the stage above it, and that world is of course very vast. Such a vast Paradise has been prepared for the pious, the width of which is as great as the heavens and the earth, let alone its length, prepared for the pious and prepared for the pious.

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The verse commands human beings, through kindness and compassion, to hasten and advance towards forgiveness and pardon from your Lord, in such a vast paradise that it is prepared for the righteous.
The word “prepared” indicates that the promised paradise that has been promised to the believers is still in its place and within the scope of the knowledge of the presence of God Almighty and in the world above, the world of nature, and so is Hell, which is stated in Surah At-Tawbah, verse 49, “And indeed, Hell is surrounded by the disbelievers,” which clearly indicates that in reality and in reality, the disbelievers are in Hell in this very worldly life.
Those who spend in ease and hardship mean that the righteous are those who spend in ease and hardship, and that the first characteristic of them is:
The second characteristic of the pious is “And those who restrain their anger.” It is said that they are those who restrain their anger. It is said that restraining literally means closing the top of a bottle after it is full, and metaphorically it is used of a person who is filled with sadness and anger and refrains from expressing it.

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Anger is a spiritual emotion that comes upon a person after he has faced many inconveniences, unlike anger, which comes upon a person when he wants to take revenge and punish. This is because they say the wrath of Allah in relation to God, but they do not say the wrath of Allah.
And those who are forgiving towards people, and Allah loves the doers of good. The verse refers to the fact that the good qualities of giving in all circumstances, suppressing anger, forgiving, and forgiving those who have wronged others, which are mentioned

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in the verse, are the moral qualities and virtues that believers, whose hearts and souls are immersed in the light of monotheism, are shown by their pure character, and they are the objects of God Almighty's love and mercy.
It is clear that good deeds, when combined with faith and piety, are the object of divine mercy and love. However, if a disbeliever does good deeds, such virtue will not be bestowed upon him. This is because the verse says, “Is there any reward for good deeds except goodness?” The reward for his good deeds in this world, which is the object of his attention, will be a gift, and he will not have any share in the Hereafter.
In that verse after verse, he has stated some of the characteristics of the pious so that they may be known and the pious people may be distinguished from others. One of these characteristics is that they spend in all circumstances, whether they are wealthy or ascetic.
And that it is a noble characteristic that the one who possesses it is called generous, and it is among the virtues that are included in the definition of justice, and the one who lacks it will not be included in the number of the just. This is because here, generosity has been considered the first characteristic of the steadfast and the people of Paradise.
It was narrated from Abu Hurairah that the Messenger of Allah (peace and blessings of Allah be upon him) said

: “ A generous person is close to Allah and close to Paradise and far from Hell, and a miser is far from Allah and close to Hell, and an ignorant person is more beloved to Allah than a miser is to the world.”
And another narration states that the generous person is close to Allah and close to Paradise and people and far from Hell, and the

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miser is far from Allah and people and close to Hell. And Anas narrated from the Messenger of Allah (peace and blessings of Allah be upon him) that he said: “Generosity is a tree in Paradise, its branches are in this world, whoever touches its branches will be taken to Paradise, and miserliness is a tree in Hell, its branches are on the earth, whoever touches a branch of its branches will be taken to Hell.” [The Method of the Truthful] And those who, when they commit an indecency or wrong themselves, remember Allah and ask forgiveness for their sins. And none forgives sins except Allah. And among the virtues of the pious, which the verses remind us of, is that whenever they commit an indecent and shameful act or commit an indecent act and wrong themselves, they expose themselves to the wrath of their Lord. As is the characteristic of the pious, they remember Allah and confess their sin and ask forgiveness from their Lord, because they know that no one has the power to forgive sins except Allah. And as a result of repentance, instead of his evil deeds, as is mentioned about those who repent through compassion and mercy in Surah Al-Furqan. Verse 70 says, “Allah will replace their evil deeds with good deeds.” And they did not persist in what they did while they knew. And among the characteristics of the pious, which the verse reminds us of, is that the pious are those who do not return to the evil deeds they have committed after repenting, because they know that persistence in evil deeds is not befitting of pious people and would be contrary to the attribute of piety.

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Those are the pious and righteous people, whose characteristics and virtues have been described in the above verse, and they have been given hope of mercy and forgiveness from their Lord, and

they have been promised that they will be favored and forgiven by their Lord as a reward for their good deeds. They have also prepared for them a paradise under whose pavilions or trees rivers flow, and the highest blessings of paradise are immortality, in that such people will always be eternal and joyful in a paradise that has emerged from the grace of God's vast mercy. Although all the blessings are from worldly life and what humans receive from existence and life are not And the path of prosperity and sustenance, and that all physical and spiritual blessings, even if happiness, spirituality, pure faith, and other than these are bestowed upon him, are due to His grace. If piety, faith, and other worldly or hereafter blessings are bestowed upon him, even if he succeeds in repentance or righteous deeds, all are due to His success and gift. However, forgiveness and Paradise, which smell of dignity, are considered the reward and reward of the servant's own deeds, as He said in the verse, "Those are their rewards." And at the end of the verse, He said, "And great is the reward of the doers." That is, He has made blessings the reward of the servant's deeds, and that He is the utmost favor and generosity towards the weak servant, who has reminded him to know that whether he does evil or good, he does it by his own will. If he has Hell and the torment chamber, He has prepared it with His own hands, "with what their hands have prepared." And if Paradise and high positions in the hereafter are bestowed upon him, that is also the reward of his own deeds. "He is not an oppressor to His servants." And the verse and other verses like this one clearly indicate that man is free in his actions and is not forced. He himself can bring mercy upon himself through good deeds and make him worthy of Paradise, or he can, by his own will, follow the forces of the flesh and Satan and become worthy of Hell and punishment.

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How can a wise person imagine that a merciful God, who created man out of kindness and generosity and who has placed all blessings at his disposal, would force him to sin for his own sake and not for the sake of his servant, so that he would deserve punishment? This will never happen. It is narrated from the book Durr al-Manthur that under the noble verse “And those who restrain anger and those who pardon people, etc.” Bayhaqi narrated a narration about Ali ibn al-Husayn (peace be upon him) that one of the maidservants of the Holy Prophet (peace be upon him) was pouring water into the hands of the Holy Prophet (peace be upon him) to prepare for prayer, when the water container fell from her hand and injured the face of the Holy Prophet (peace be upon him). The Holy Prophet (peace be upon him) raised his head beside him out of anger. The maidservant immediately said, “And those who restrain anger.” The Holy Prophet (peace be upon him) said, “I have suppressed my anger.” The maidservant said, “And those who pardon people.” The Holy Prophet (peace be upon him) said, “May God forgive you.” The maidservant said, “May God forgive you.” “And Allah loves those who do good.” The Prophet said, “Go, I have set you free.”
It is also narrated from the book Majalis by Abdur Rahman Ghanem al-Dawsi that the noble verse “And those who have committed lewdness, etc.” was revealed about Bahlul.”1 Bahlul was someone who made digging up graves his profession, until one day he dug up the grave of a girl from the Ansar, took her out of the grave, and stole her shroud. The girl was very beautiful and fair. As soon as Bahlul set eyes on her, Satan tempted him until he finally committed adultery with the dead girl. However, after he repented of his deed and came to the presence of the Prophet (peace and blessings of Allah be upon him and his family), he was

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not allowed to enter. He was forced to withdraw from the people and prayed and wept in one of the mountains of Medina. It is said that the Messenger of Allah (peace and blessings of Allah be upon him) was told that a young man was crying a lot at the door of his house. When he came to the Prophet (peace and blessings of Allah be upon him), he asked him, "O young man, what is the reason for your crying?" He said, "How can I not cry? I have sins that if Allah were to take away some of them, He would throw me into the Fire, and I will not see you unless He takes away my sins and He will never forgive me." The Messenger of Allah (peace and blessings of Allah be upon him) said, "Have you associated partners with Allah? " He said, " I seek refuge in Allah from Him

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" He said, "Have you killed anyone whom Allah has forbidden to be killed?" He said, "No." The Messenger of Allah (peace and blessings of Allah be upon him) said, "Allah will forgive your sins, even if they are as big as the mountains." The young man said, "My sins are bigger than the mountains." The Prophet (peace and blessings of Allah be upon him) said, "Allah will forgive your sins, even if they are as big as all the earth, mountains, trees, and all that is on the earth and all that is on it." He said, "My sins are bigger." The Messenger of Allah (peace and blessings of Allah be upon him) said, "He will forgive you." You, even if your sin is like the heavens and the stars and the Throne and the Chair. The young man said, "My sin is greater." The Prophet looked at him angrily and said, "O young man, woe to you! Your sin is greater, O your Lord." Then the young man went and fell down and said, "Glory be to my Lord! What is greater than my Lord? He is

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greater than any great thing." The Prophet said, "So He forgives great sins. The great Lord." The young man said, "No, by Allah, O Messenger of Allah." The young man remained silent. The Prophet said, "Will you tell me about one of your sins?" He said, "Yes." He said, "
My work was for seven years, opening graves and taking out the shrouds of the dead. Until a girl from the Ansar died. When they buried her and left, night came. I went and opened the grave and took out the girl's shroud and threw her naked on her grave. I went and Satan tempted me, "Did you not see her belly, her back, and her whiteness?" And Satan tempted me until I could not restrain myself, and I had intercourse with her and took her instead of himself. I left it and turned around. Suddenly, I heard a voice behind me saying, "Woe to you from the Day of Judgment, the day when you and I will be kept, just as you exposed me in the company of the dead, took me out of my grave, took my shroud, and left me alone until the Day of Judgment. So woe to you and your youth on fire." The youth said, "I do not think I will ever smell the scent of Paradise again, O Messenger of Allah." The Imam said, "Get away from me, you wicked person. I fear that your fire will burn me .

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What is your idol closer to fire? The Imam pointed at him and said, "Get him away from me."
So the young man went to the mountains of Medina and there he tied his hands and neck and called out, "O Lord, Your servant, with a rope tied between your two hands, O Lord, you know my humiliation, O Lord, I regret what I have done, and I went to Your Prophet, but He rejected me and increased my fear. So I ask You in Your name, Your glory, and the greatness of Your kingdom,

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that You do not despair me and do not turn me away from Your mercy." The young man cried for forty days and nights until the hordes gathered around him. After forty days and nights, he raised his hand to the sky and said, "O God, if You accept my repentance and answer my prayer, send inspiration to Your Messenger, and if You do not answer, send a fire to burn me or a punishment in this world that will destroy me and save me from the disgrace of the Day of Judgment." So God Almighty revealed the verse, "And those who, when they commit an indecent act (i.e., adultery) or wronged "Their souls" means committing a sin that is greater than adultery (i.e. digging up a grave and usurping its shrouds). "Remember Allah and ask forgiveness for their sins." It says, "Fear Allah and hasten to repent." Allah the Almighty said, "O Muhammad, peace and blessings of Allah be upon him and his family! My servant has come to you and you have rejected him. Where should he go and who should he ask to forgive him? And who is there who can forgive sins except Me?" So when the verse was revealed, the Messenger of Allah (peace be upon him and his family) went to his companions and smiled and asked his companions who would know his location. Mu'adh said, "O Messenger of Allah, he is in such and such a place." So the Prophet (peace be upon him) and his companions went to him and searched for the young man. They saw him standing between two mountains, his arms around him, his face blackened, and his eyelashes falling out from weeping so much. He was saying, "O my master, how good is my character and my beautiful face? Let me write a poem. What do you want, except that the fire will burn him in your neighborhood? "

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He said this and he was lying on the ground and crying so that

wild animals, birds and birds gathered around him. So the Messenger of Allah (peace and blessings of Allah be upon him and his family) came to him, removed his hand from his neck, wiped the dust from his head and face, and said, "Greetings to you, young man! You are the "old man of Allah," meaning you have been freed from the Fire." Then he said to his companions, "Prepare for your sins and repent as if you were young." [Noor al-Thaqalayn] There have passed away before you the traditions, so travel through the land and see how was the end of those who denied the prophets. “There has passed away, etc.” means that in truth, there have passed away before you. “Traditions” means events of sorrow, joy, comfort, love, etc., and the term “sunnah” is the plural of “sunnah” and means a way and behavior that has been established to be followed, and because it is the Sunnah of the Messenger of Allah, may Allah bless him and grant him peace, and some have said that “sunnah” means a nation, meaning its nations, and some have said that “sunnah” means examples, meaning your examples have passed away before you. So travel through the land and see how was the end of those who denied the prophets. In the verse, the people are instructed to travel through the land and see how was the end of those who denied the prophets. Look and see the effects of the punishment that befell the group of sinners due to their disbelief and denial of the prophets, and be warned. In many verses, it is commanded to go and see the destruction and ruin of the homes of the oppressors, such as the buildings that the common people and other disbelievers built of mud, and the works of those strong and powerful people, how a single wind that blew from the source of divine wrath as a result of their disbelief and oppression destroyed them. Come to your senses

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and take a lesson and know that God Almighty has the same relationship with all beings. Whenever a calamity, disaster, or calamity befalls a person, whether it is worldly or hereafter, it is “by what their hands have done” as a result of our own actions.

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And so is every favor and dignity that reaches a servant, even though it is bestowed from the unlimited bounty and mercy of the pure God, but divine mercy penetrates only in a place that can be penetrated, not otherwise, as the scholars have said: “The gifts are beyond the means of the ability.” Because what happens in the world is in accordance with the wisdom and wisdom of the world. Man should expose himself to the breaths of divine mercy as a result of faith, righteous deeds, and piety. As the Infallible [a.s.] said,

“Indeed, in the days of your life there will be breaths of mercy, so be open to them .” There are always breaths of mercy from the mine of divine grace, and we must make ourselves open to receiving them.

If the beggar was lazy, what is the fault of the owner of the house? This is a statement for people, a guidance, and an admonition for the pious. “This” refers to the above verses, which state that the things that were mentioned and admonished in the verses as characteristics of the pious were five:
1- Spending in times of hardship and ease. 2- Restraining anger in the case of anger and revenge.
3- Forgiving and passing over someone who has committed an injustice. 4- Remembering God, repenting, apologizing, and seeking forgiveness when one commits a bad deed. 5- Not persisting in sins.

TAFSIR MUSHFTATIMA (A.S) BY AYATOLLAH PORSYED AMJAD NAQVI

These are the statements and paths of guidance and instruction for people. Whoever desires salvation and happiness must be guided by these teachings of the Quran. However, it is the pious and righteous who take heed from the teachings of the Quran and follow the path of guidance.
And do not be disheartened or grieve, and you are the most exalted, if you are believers. Apparently, as they have said, the verse refers to the event of the Battle of Uhud and addresses the believers, saying, "Do not be discouraged or grieved by the defeat in the Battle of Uhud, whereas if you are apparently victorious or defeated in battles, you will in fact be victorious and triumphant if you are truly believers." The verse ends with the conditional "inna" indicating that while the enemy apparently prevailed over you, on

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it was the result of the disobedience of some believers, whose mistake was in opposing the command of the Messenger of Allah (peace and blessings of Allah be upon him and his family) and seeking booty and other matters that the believers opposed the Messenger. The verse wants to remind the believers that you have superiority and superiority over all the worlds in terms of faith, if you are believers. And the verse clearly indicates that the community Believers have superiority and superiority over all other human beings in terms of faith, provided that they are truly believers. This means that they have superiority and superiority if they act according to the duties of faith and according to the rulings of God and the Messenger, and if they do not act, they have no superiority and superiority.
Like the believers of the present time, who claim faith and Islam with their names and tongues, but when it comes to action, they

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do not act according to the duties of faith, it is because the infidels, who call themselves a progressive nation, seem to have surpassed Muslims in terms of worldly titles and consider themselves superior to them, but they do not know that Muslims, even if their Islam is only based on these two testimonies, in reality and in truth, have superiority over all infidels.

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[Surah Al-Imran (3): verses 140 to 148]

Hint

If an affliction touches you, then an ulcer like it has touched the people. And those days We will alternate them among the people, and God knows. Those who believe and take witnesses from among you. And God does not like the wrongdoers. (140) And that God may purify those who believe and The disbelievers will be destroyed. (141) Or did you think that you would enter Paradise without God knowing those of you who strived? He knows the patient. (142) And you were wishing for death before you met it, but you have seen it while you were looking on. (143) And Muhammad is no more than a messenger; messengers have passed on before him. So if he dies or is killed, will you turn back on your heels? And whoever turns back on his heels - never will he harm Allah at all. And Allah will reward the grateful. (144) And it is not for a soul to die except By permission of Allah, a decreed time. And whoever desires the reward of this world, We will give him thereof; and whoever desires the reward of the Hereafter, We will give him thereof. And We will reward the grateful. (145) And how many a prophet fought with him many devout men, but they did not lose heart because of what befell

TARJUMA MUSHAF FATIMA (A.S) BY AYATOLLAH DR SYED ... NAQI NAQVI

them in the cause of Allah, nor did they weaken, nor did they submit. And Allah loves the patient. (146) And their only saying was that they said, “Our Lord, forgive us.” Our sins and our excess in our affair, and make firm our feet and give us victory over the disbelieving people. (147) So God gave them the reward of this world and the best reward of the Hereafter, and God loves the doers of good. (148)

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[Translation]

If you, O believers, are wounded, then indeed, a wound similar to it has befallen the disbelievers. We cause the time to vary between people until Allah tests the patience of those who believe and takes witnesses from among you, O believers. And Allah does not love the wrongdoers. [140]
And another benefit of deliberation is that it purifies the believers and destroys the disbelievers. [141]
Do you, O believers, think that you will enter Paradise, while you do not know that the patient among you are those who strive in the way of Allah? [142]
And indeed, you wished for death before you met it, that is, when you saw the means of death, that is, the jihad, and you were looking at your companions being killed. [143]
And Muhammad, peace and blessings of Allah be upon him and his family, is no more than a Messenger who came before him. Messengers came to them, will you, when he dies or is killed, turn back on your backs, that is, on your disbelief? And whoever turns back, will not harm Allah at all. And Allah will soon give the grateful a good reward. [144]
And there is no soul that dies except by Allah's permission, and

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its time is written in the Book. And whoever desires the benefits of this world will be given a fragrance, and whoever desires the reward of the Hereafter will be given a fragrance from the Hereafter. And We will soon reward the grateful. [145]
How many of the Messengers, with whose help many of their followers fought, so they did not weaken because of what befell them in Jihad, nor did they weaken in fighting, nor did they humble themselves before the disbelievers. And Allah loves the patient. [146]
And the army did not say anything except, "Our Lord! Forgive us and our sins and our extravagance in our affair, and make our feet firm against the disbelievers, and help us against the people."
Those who disbelieved, so God rewarded them in this world and gave them the best reward in the Hereafter. And God loves the doers of good .

If a sore touches you, then a similar sore has touched the people, and those are the days when we will deal with it among people. A sore with the opening of the pore refers to the effects of an injury that has occurred as a result of contact with external factors, and a sore with the closing of the pore refers to the effects of an injury that has occurred as a result of internal factors, such as boils and the like.
And if it is obvious that the verse and the previous verse, "And do not be humiliated, nor grieve, while you are the most exalted," refer to the battle of Uhud, Raghib said, "And you" refers to moral weakness or physical weakness, and the intention is that weakness

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and laxity in religion and war are in its support. "Grief" is the opposite of joy and happiness, and a person becomes sad when something that belongs to him is taken from him or is in danger of being lost.
In short, the commentators have said that the verse is about the Battle of Uhud, in which the believers suffered greatly and some of them became weak, because perhaps they thought that since they were in the right, they would never be defeated in a battle against the enemies of religion. Those who were not yet firmly established in their faith thought that victory and triumph only came from conquering and prevailing in a battle against the enemies of religion. This is because when the enemy appeared to prevail in the Battle of Uhud, some of them became weak and weak, and they no longer knew that true victory and victory are possible for someone who conquers his own ego and who, no matter how much he is tested in his religion, does not suffer the slightest bit of damage or harm to his faith.
It is because He addressed the believers, “And do not be disheartened.” O believers, when you are defeated in battle and the enemy prevails, do not be discouraged or saddened. Know that whether you are victorious or defeated in battle, if you have truly believed and faith has taken root in your hearts, “You are the most exalted.” You have superiority and superiority over all human beings.

Page: 275 It is said that in the Battle of Uhud, seventy-two Ansar were killed and five were from the Muhajirin: 1- Hamzah bin Abdul Muttalib 2- Mus'ab bin Umair, the standard bearer of the Messenger of Allah (peace be upon him and his family), 3- Abdullah bin Jahsh, the uncle of the Messenger of Allah (peace be upon him and his family), 4- Uthman bin Shammas 5- Sa'd, the

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guardian of Utbah, and seventy other men were wounded. One of them was Ali bin Abi Talib (peace be upon him), who it is said received more than sixty wounds on his blessed body, and the Messenger of Allah (peace be upon him and his family) would rub his hands on those wounds and, by God's permission, he would recover. It is said that a blow was inflicted on the eye of Qatada bin Nu'man, causing his eye to fall out. The Messenger of Allah (peace be upon him and his family) replaced his eye, and his eye became as good as it was before. The verse also reminds the believers of their patience and brings to their attention the Battle of Badr, saying that if you saw a sign in the Battle of Uhud and lost some of your young men and warriors, the polytheists also saw a similar one in the Battle of Badr. In Surah Al-Imran, verse 159, it is said: “And when a calamity befalls you, you are befallen by the like of it. And those are the days We alternate among the people, meaning that We rotate the days in which life is based, so that they may spend a day in prosperity and pleasure, and a day in calamity and hardship.”

It is narrated that on the day of Uhud, Abu Sufyan went to the top of the mountain with a group of polytheists and asked, "Where are the son of Abu Quhafah and the son of Abu Khattab and the Messenger?" Umar said, "Here is the Messenger of God and here is Abu Bakr and here is me. What do you want?" He said, "A day will come, and today we will be equal, and the days will pass by each other. Whenever there is a group and war is passing by, and whenever there is a victory by someone, the Messenger of God (peace be upon him and his family) said to Umar, "Say, we and you are not equal. Our dead are in Paradise and your dead are in

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Hell." Then the Prophet called out, "
Allah is our protector and helper, and you have no protector or helper."

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Abu Sufyan said, "A'al Hubal," Hubal, which is our great idol, is high in rank and is our helper. The Prophet said , "Allah is the Most High and the Most Great ." It is everyone.
It has been narrated from Qatadah, Hasan, Rabi', Saddi and Ibn Ishaq that the Almighty Allah's arrangement and transfer of the days of calamity and the Nakba between Muslims and disbelievers is to ease the hardship on the Muslims and to increase the burden on them in another time so that they may be victorious in patience for it as a sign of His Majesty, not that Allah Almighty grants victory to the disbelievers over the Muslims out of love, because the disbelievers are hated and far from mercy, and Allah Almighty has made the affairs of this world topsy-turvy and routine so that the believer does not become secure in it, does not desire it, and does not become greedy for what its pleasures are transient, and strives for the affairs of the Hereafter, whose blessings are permanent and the resident is a traveler in it. And the other thing is that if the kingdom was always with the believers and the calamity was always with the disbelievers, the disbelievers would have entered Islam for the sake of elevation, pleasures, and worldly enjoyment, not for the purpose of nearness and the intention of mercy and the pleasure of the Almighty and the reward. This is because divine wisdom has required that the days of the kingdom should be between the believer and the disbeliever so that no one's belief would be tainted by selfish and

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worldly desires, but rather it would have been purely for the sake of nearness and the intention of reward. And God Almighty explains the reason for the exchange:
1- And that Allah may know those who believe. It is an adverb to the omitted reason, that is, "their" for such and such, and so that God may know who has believed.
And they said, "And that Allah may know," which is in the present tense, although nothing is hidden from God from eternity and His knowledge encompasses all things, so that the knowledge that is in the hidden realm may come to the level of visibility and those who have believed may become steadfast in their faith. And with the phrase, "And that Allah may know," so that Allah may know those who are steadfast

in
their faith and distinguish them from those who are wavering in it. And they said, "The word is from the point of view of analogy." So, the statement, "We did so," is similar to the statement of someone who intends to test someone who is steadfast in their faith or not. If God Almighty were not present in the eternity of the world with the visible knowledge of who is steadfast in faith and who is wavering, rather, it can be said that it is a test that is for the believers themselves to both distinguish their faith, where it begins and where it ends, and to make it known to others, and to distinguish the true believer from others.
And the statement, "And that the friends of Allah may know those who have believed," is the result of deleting the suffix and putting the suffix "Ilya" in its place, meaning that God did this to exalt the friends of Allah, meaning so that the friends of Allah may know and recognize those who have converted.
And He will take martyrs from among you. The sentence in the

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verse is a reference to the verse in which Allah Almighty has made the days alternate among people. One day ends with the benefit of some and the other with the harm of others. This means that We have made it so that which of you sacrificed your life in the battle of Jihad and stood firm, and which of you transgressed, until We raise the martyrs of Uhud to an honorable station. It is narrated from Najm al-Din that he said in Kubra: "And do not be saddened, O you who are on the journey to Allah" and do not be saddened by what has passed away from you of the worldly pleasures and the honors of the hereafter. "And you are the highest in rank and position with your Lord. If you were among those who believed in these news, that is, the journey to Allah. If you were wounded during your struggles and various kinds of afflictions and trials, then indeed, various kinds of trials, afflictions and trials also befell the prophets and saints. "The days of our rotation among the journeyers" a day of blessing and a day of punishment, so that Allah may put them to the test and prepare them for the position of martyrdom. And those afflicted ones will provide you with a day of blessing and a day of punishment during the journey, O you who are witnesses. And

View "And Allah does not love the wrongdoers" and Allah He does not like those who spend their talents in anything other than seeking the Almighty and the path to Him. And that Allah may examine those who believe and make the disbelievers right. That is, every worry and sorrow that befalls the believers in the way of Allah, in seeking that right, becomes the expiation of their sins, the purification of their hearts, the purity of their souls, and the confirmation of their secrets. And whatever blessings and wealth befalls the disbelievers is the cause of their

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disbelief, the increase of their rebellion, the blindness of their hearts, the rebellion of their souls, the corruption of their souls, and the crushing of their secrets. Therefore, the people of love and knowledge are not exempt from trials, no matter how much wealth, humiliation, or cause, because this is the requirement of wisdom. Have you not seen the words of the Messenger of Allah (peace and blessings of Allah be upon him and his family) who said:

“The most severe trials are upon the prophets, then the saints . ” It is narrated that Jesus (peace be upon him) went to a mountain and there he saw a worshipper who was worshipping God and there was a spring of water near him for him to drink and purify himself. Jesus (peace be upon him) greeted him and after he returned the greeting he asked him how long have you been here and worshipping God. He said eighty years and I have been asking God for a need and it has not been fulfilled. You are His prophet. Ask me. Jesus said what is your need? He said that He should make my heart calm with His knowledge and love. But it was not accepted. Jesus (peace be upon him) performed ablution from that spring and prayed two rak'ahs and asked for the worshipper's need. He went away and returned after a while and found that the place was empty. The spring of water had sunk and the garden had been ruined. Jesus (peace be upon him) said, "O God, I asked You to grant him knowledge and love." You took his soul and the fragrance of revelation reached him. O Jesus, do you not know that the ruin of the world is in My knowledge and love, and whoever knows and loves Me will not settle except towards Me? If you want to see him, go to such and such a valley. When Jesus (peace be upon him) was in He went to that place and saw the man sitting there, his mind lost and astonished, his eyes fixed on the sky. He called out, "O worshipper, do you not hear?"

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He moved him, but he did not understand. So God revealed to Jesus, "O Jesus, by My glory and honor, if they tear him to pieces with a sword,

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He does not understand, and We have bestowed upon him the least particle of love and knowledge. So he says, "Look at the people of Allah and see that their world is ruined and they are not free from calamity. So, O servant, strive in correcting the religion, perhaps you will attain the status of certainty and strength, because the legacy of striving is observation."

Like Joseph, a person who is righteous and discerning for many years should become dear

[Tafsir Al-Mizan] And that Allah may examine those who believe and to examine the disbelievers. In the literal sense, examining means purifying an object from external impurities and also means testing and examination, and correct means gradually destroying an object. The verse is a conjunction with the previous verse, and perhaps it is in the capacity of expressing the cause and reason for the rotation of days among people, and apparently in the wisdom of the circulation of days, it mentions three reasons: 1- Until Allah knows those who have believed. Of course, it is known that the Almighty knows those who have believed with His knowledge of His presence from eternity and eternity, and He is aware of all the affairs of the beings and individuals, and what is in the world of possibilities, and He is aware of the wisdom of the pen of destiny, and everything, from the individuals and individuals, to the meanings, forms, essences, and manifestations of the beings, is present with Him in eternity and nothing is from Him. It is not hidden until it becomes known after its external

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occurrence. So perhaps the meaning of "لِيَالَمَ" which is presented in the present tense is that "لِيَالَمَ" means that He knows, that is, in terms of the appearance of the external effects of their faith, the knowledge of God, which has certainly been present with Him from eternity, the realities of things and the external existence of possible things, becomes known to Him.
In short, perhaps the verse refers to the fact that We alternate times among people, sometimes for their harm and sometimes for their benefit, so that the believers may be tested to see which of them are firm and steadfast in faith and which are not.
2- "And He will take from among you martyrs" This sentence is also related to "وَ لِيَالَمَ اللَّهُ"

, meaning that God may know those who have believed and be your witnesses, that is, He will take witnesses from among you, the mujahids.
And the verse "And that Allah may test those who believe" indicates that We did so, that is, We alternated the days between people until We purified the believers from external impurities as a result of the cycle of days and destroyed the disbelievers after the test. Or did you think that you would enter Paradise while Allah knows those of you who strive hard and knows those who are patient? The verse is related to the above verses and has a wrong view of the believers and is addressed to them: Did you think that as soon as you believed and entered the believers without being tested, whether you would be steadfast in religion or would you waver when the test came, and yet you would enter Paradise before you were tested? If the stage of struggle has not yet come when it will be revealed which of you is in the knowledge of God, from whom nothing is hidden, then this

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assumption is not correct. Perhaps it is an indication that there is no longer any difference between the sincere believers who have entered the religion out of the truth and those who are not. Some people think that believers should always be victorious and successful in fighting the enemy and in their worldly affairs. They do not know that the world is a place of trials and tests. In particular, believers should be realistic about the test so that a distinction can be made between the true believer and the pretender to be a believer. Perhaps one of the wisdoms of establishing war with the infidels and polytheists is how they deal with the infidels in the matter of struggle. And He knows the patient is related to the same first verse. And the problem is that God, whose knowledge encompasses everything from the past and the future, always knew who the patient in Jihad are and who the others are, and the test is for someone who is not aware of the truth of the matter and wants to understand it through testing, and just as the problem is in many verses that are in the present tense on

and its appearance indicates that God did not know and is testing in order to know, such as the Almighty's saying in Surah Ankabut verse 3: "So that Allah may know those who are truthful and He may know those who are liars" and in the eighth volume, where the commentary has been discussed to some extent, refer to that. The answer is that it has been proven in its place that God's knowledge is present and encompasses the entire universe. Perhaps the purpose is to test the knowledge of believers or man himself. God has made the days regular among people, that is, He has made them regular until it becomes apparent and the patient are distinguished from those who are not. Its outward sign appears

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in the case of jihad with the infidels. The regularity of days among people, some of which are beneficial to some and some harmful to others, is based on God's wisdom and justice. Since it is ordained in the law of creation that people should naturally exist for a while and live together in society, no one can provide for his livelihood alone. And the necessity of society is that the individuals of a society should be close to each other in terms of morality, habits, actions, and wealth. If they should be close to each other in creation, then great differences between people will lead to differences within the society. If it is otherwise, their civilization will be disrupted and they will not be able to mix with each other. This is because time must pass between people. And the small differences that arise between believers and unbelievers are a mercy for believers and a punishment for unbelievers. In terms of the sufferings and afflictions of believers, their reward is increased by the sufferings and afflictions of this world, and their hearts are strengthened, while the unbelievers may be the cause of their punishment being lightened.

And also, since no human being is free from good deeds during his lifetime, and the divine threat to the disbelievers and opponents on the Day of Judgment is that they will be eternally in the Fire, according to divine justice, they must receive the reward for their good deeds in the world, which is intended for them, as it is said: “And whoever desires the tillage of this world, he will be given some of it, and he will have no share in the Hereafter.” Surah Al -Shura , page 282, verse 19.

And also, of course, apart from the infallible, every person, due

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to the animal powers, will make mistakes and transgressions during his lifetime, and the grace of God requires that the true believers on the Day of Judgment will be subject to divine mercy and Paradise, which is the abode of His dignity, in a safe and secure position, despite the fact that they must be afflicted with disasters and calamities in the world, which will both atone for their sins and, as a result of patience, will be subject to God's mercy. Regarding the patient, Allah says, "On them are blessings from their Lord and mercy" (Surah Al-Baqarah, verse 152). And just as the disbelievers will be tormented in the Hereafter, which is the abode of eternity, and there will be no comfort for them, the generosity of Allah requires that they enjoy the life of this world to some extent and also provide the world for the comfort of the believers, so that the believers may enjoy the life of this world and attain high ranks in the Hereafter as a result of faith and piety. And indeed you were wishing for death before you met it, so you saw it while you were watching. Apparently, the verse is related to the above verse, that you thought you would enter Paradise before the test came and before it became clear which of you would be steadfast in the struggle against the infidels and which would be weak. In short, the commentators have said that it is addressed to those who were not present in the Battle of Badr, whereas before it happened, they wished that they had been present in the struggle with the Messenger of Allah (peace and blessings of Allah be upon him and his family) and had been patient (and with the good ones), that they would have been victorious or had prevailed over the enemies or had been martyred and had reached a place of honor. And when the time for the Battle of Uhud arrived, they came to the Messenger and insisted that they go with the Mujahideen, because it was the truth. The Almighty addressed them, saying that before you saw the causes

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of martyrdom, you wished "before you met him" meaning that your wish was when you did not see the causes of your killing, "So you saw him while you were watching"

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And when you saw on the battlefield how the Mujahideen were martyred and you were fleeing, and they said that the verse was a protest against such people, that you had previously wished to be with the believers in Jihad and to be counted among the Mujahideen in the cause of Allah, but when the time came for war, killing and captivity, you fled from the battle. And Muhammad is but a messenger. The messengers have turned away from him. If he dies or is killed, you will turn back on your heels. This is a verse that criticizes the Mujahideen and those who, when they saw that the enemy was victorious in the Battle of Uhud, fled. Some fled and returned to Medina, and some hid in the surrounding mountains, leaving the Messenger alone in the hands of the enemy. As mentioned, only the Commander of the Faithful (peace be upon him) and one other person remained to help the Messenger. After the Prophet (peace be upon him) criticized those who had turned their backs on the battle and fled, they opened their mouths to make excuses and said, "When we heard the news of your murder, our days were filled with terror and terror, and we fled from the utmost fear and terror." That was when God, the Exalted, rejected their excuse and sent down the verse.

There is no more praised servant than Muhammad (peace be upon him and his family) than a messenger before whom messengers had passed away. So if the Prophet (peace be upon him) died or was killed, you would turn back, that is, you would become apostates and give up jihad.

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In short, it seems that the excuse of those who fled from the battlefield, who said, "We were dismayed by the news of your killing, and times became difficult for us, and we fled impatiently," was not accepted from them.
And the verse came as a place of rebuke and rebuke to them, and it indicates that this was your test, that if you had truly believed in the God of Muhammad (peace be upon him and his family) and faith had been implanted in your hearts, you would have known that Islam is the religion of God, which was sent by His Messenger to guide the jinn and mankind, and it must continue to be active among people until the Day of Judgment.

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: The original cause and the remaining cause of the religion of Islam is God. Only Muhammad (peace be upon him and his family) is the intermediary in conveying that it is a religion of God, and after his death or murder, he is the successor of the Messenger, that is, the successor of God, and he must remain on earth until the Day of Judgment in order to complete the proof for people.
And perhaps the verse wants to remind the faithful mujahideen and those who fled from the battlefield that you tested and examined yourselves by fighting well until it becomes clear to him what you will do with his religion after him.
Yes, whoever reflects a little on the events of the Battle of Uhud and studies the actions of the Mujahideen, it will become clear to him that it was these same Muhajirin and Ansar who left the Holy Prophet (peace and blessings of Allah be upon him and his family) alone in the hands of the enemy in the Battle of Uhud and fled, and finally, after him, they turned his religion upside down, and acted according to their own will, contrary to the will of the

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Prophet (peace and blessings of Allah be upon him and his family) and the divine command in appointing the Caliph, and opposed the text of the Messenger (peace and blessings of Allah be upon him and his family), and what persecutions they inflicted on the descendants of the Ansar and his only child, whom his Majesty had repeatedly said, in agreement with the Sunnis and Shiites,

"Fatima is a portion of me,"

and also on his son-in-law, whom the text of the Quran considers as the soul of the Prophet (peace and blessings of Allah be upon him) in the verse of Mubahila, they usurped his right and made him a stay-at-home father and did not allow his right to be established. If they had allowed his right to be established, then the believers would have been The verse above was addressed to them and said, "You are the most exalted, if you are believers." It was clear how believers would rise above all the people of the world and how the religion of Islam would prevail over all religions. However, since people must be tested at all times, divine wisdom dictated that differences arise between Muslims so that a true believer could be distinguished from another. "And you will not find any change in the Sunnah of Allah - the curse of Allah is upon the wrongdoing people."

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And whoever turns back on his heels, Allah will not harm him in the least. After the warning at the beginning of the verse that if you die after The Messenger of Allah (peace and blessings of Allah be upon him and his family) turned away from religion after his own back, meaning during the time of ignorance, and did not think that any harm would come to Allah. This refers to the fact that “فَلِلِ هُجَّتُ الْحُجَتُ البِغَتُ” (It is for Allah to

complete the argument for His creation and to send messengers with miracles to guide mankind.) And the justice of Allah requires that He makes man free in action with his duties. When a man, about whom He said "ذَلَمَ جَهَلَمَ جَهَلَمَ عَلَيْهِ الْحَلِبَةُ", knowingly and knowingly does not accept the burden of a duty that is for his own benefit and rebels and goes astray, he has harmed himself. Allah is free from the actions of His weak servant. And Allah will reward the grateful, rather, although the essence of Oneness is self-sufficient from the actions of His weak servant, He will soon reward the grateful with good. Perhaps the meaning of the grateful here is the Mujahideen on the battlefield, especially those who did not leave the Prophet alone in the Battle of Uhud after the enemy was defeated and did not stop helping him until their last breath and until their very soul was in their bodies. The perfect example of this was Ali (peace be upon him). All those who witnessed the incident at that time said that when the enemy prevailed, everyone fled from the battle out of fear, except for him and one other person who was guarding the Messenger of Allah (peace be upon him and his family). Ali ibn Abi Talib (peace be upon him) fought with that group of enemies until seventy blows were inflicted on his blessed body. Therefore, it can be said that the perfect example of the grateful ones who respected the right of the blessings of Islam is the same Imam.

And as it was said, perhaps one of the wisdoms is that the believers were defeated in the Battle of Uhud as a test and trial to distinguish the true believers from the rest and to know who is steadfast in religion and who is against it.

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The Almighty's saying: "Do people think that they will be left to

say, 'We believe,' while they will not be tested, and those before them were tested. So Allah knows those who are truthful and He knows the liars." The beginning of Surah Ankabut, 1, and also the Almighty's saying: "And He tests the believers from it." "Bala-e-Hassan" (2) and many other verses that remind the believers to be careful that they come out of the examination correctly and do not slip, and keep the right to the blessing of Islam and the rest of God's blessings, and use every blessing with the wisdom that was intended to be given to them, so that their blessings will increase. And in some verses, thanksgiving is counted as the opposite of disbelief, like the saying of the Almighty: "And whoever is thankful, he will be grateful to himself, and whoever is disbelieving, then Allah is rich in the worlds." And do not let the soul die except by the permission of Allah, a deferred book, and it is not for any soul to be separated from the body except by the will of God and by the will of God, and what has been determined in eternity in the world of judgment and destiny and preserved in the tablet. Hour and La Yastaqdimun » Surah Nahl verse 63, Surah Yunus verse 50, Surah Aaraf verse 32. And from that time the fixed hour, that is, it does not come, it does not go back, it does not go away.
In summary, God Almighty has urged and encouraged the believers to fight for Jihad, so that they may flee from it for fear of being killed, and know that if the temporary end comes, you will be in the comfort of your bed or in the field where mercy will overtake you, and whenever

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(1) Do people like that think that we will leave them as soon as they say that they have believed, and we will not test them, and verily, we have tested those who were before them, so that God knows who they are (in faith). They were truthful and those who

knew were liars.
(2) And indeed, we test the believers with good deeds.

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For the time being you have not yet arrived in the jungle and you will be safe from being killed by the enemy.
And from the reward of this world is mine, and from the reward of the Hereafter, the verse states that life and death are not in the hands of man himself, so a person should protect himself from death as much as possible and protect himself in the resting place, so that death will not be beneficial to him for a long period of time. Only a man who seeks honor, excellence and happiness will receive his arrival and death, because he is free in action, in optional actions, he can lead himself to happiness and high places in the Hereafter as a result of good deeds, and he can become a follower of selfishness and throw himself away from selfishness and deserve punishment and divine wrath.
The verse loudly announces to people that O man, know that you will eventually reach the destination of your deeds and that what you intended will return to you. If your intention and purpose of good deeds is to gain worldly benefits and attain spiritual and earthly happiness, of course, God Almighty, who said, "I will never waste the work of any of you, male or female," Surah Imran, verse 193, will grant you what you intended from your deeds. And if your intention of the good deed you have done and it has been fulfilled for yourself is the reward of the Hereafter, just as it is stated in Surah Ash-Shura, verse 19, "Whoever desires the tillage of the Hereafter, He will increase for him in his tillage, and whoever desires the tillage of the Hereafter, He will increase for him in his tillage. He who desires the worldly life, We will give him something from it, and he will have no share in the

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Hereafter.” In short, whoever desires the Hereafter with his good deeds, We will increase his reward. And whoever desires the worldly reward with his good deeds, We will give him something from this world, which is what he intended, and he will have no share or share in the Hereafter. And We will reward the grateful. It is narrated from the Messenger of Allah (peace and blessings of Allah be upon him and his family) that: “Whoever desires the Hereafter, Allah will make him rich in his heart and gather it together for him, and the worldly life will come to him, and it will be a blessing. And whoever desires the worldly life, Allah will make him poor between material and scattered things, and he will not be given anything except what He has written for him. ”1 He also said in a famous hadith, “But "Actions with Intentions" (2) And how many of the prophets fought with him, many of whom were followers of Allah, but they did not become weak or humbled by what befell them in the way of Allah, and how they did not weaken or become complacent in the matter of jihad for the Messenger and the believers? Apparently, the verse also informs us that many of the prophets who fought with the infidels and with that Prophet were his followers and followers, and despite what befell them from wounds, injuries, and being killed by the enemy of that group, they did not become lazy or lazy in the matter of jihad, and they were steadfast and steadfast in helping the religion, and they did not show weakness or defeat, and they did not show humility in the face of the enemy. This indicates that the believers should take the actions of their predecessors as a lesson and show perseverance, composure, and

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courage in the matter of jihad.
And in the fact that many of the rabbis who were with the prophets and fought with the infidels, who were they? According to them, they were jurists, scholars, worshippers and ascetics of their time. And the rabbis are attributed to the Lord, meaning they were attributed to the Lord, meaning they were attributed to knowledge or worship of the Lord, like the narration attributed to the Commander of the Faithful, peace be upon him (who divided people into three groups: 1- The scholar of the Lord. 2- The learned on the path of salvation. 3- The common people
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(1) Whoever intends to act in search of the Hereafter, God will place his wealth in his heart and gather his scattered affairs, and the world will come to him while he has turned away from it. And whoever intends to act in this world, meaning he is attached to the world and natural nonsense, God will place poverty between his two eyes and scatter his affairs, and he will not get from the world except to the extent that has been written and destined for him. [.....]
(2) An action is bound by the nature of its doer in terms of good and bad and the benefit of the Hereafter.

Anba'a', the whole of the Na'iq, which means that the divine scholars are those whose knowledge, from the Almighty and by divine grace, has illuminated the light of knowledge in their hearts.
And according to some, the Rabiyyun are the followers, and the Rabbanyyun are the governors and rulers, and according to some, the Rabiyyun are the many groups - and in the Ain al-Ma'ani, the word Rabbi is the name of an army that is not less than ten

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thousand, and that the word attributed to the Babi is Ja'far (peace be upon him). And according to some, "Qatil" refers to the Prophet, meaning the Prophet fought, and what comes after him is the current sentence, meaning how many Prophets fought with the infidels while there were many groups with him. [Method] And Allah loves the patient, and Allah loves the patient who are patient and patient in Jihad and in support of the true religion. "He loves them and they love him for humiliation over the believers and for honor over the disbelievers." Surah Al-Ma'idah, verse 59. Yes, the sign of Allah's love for His servant is that He makes him successful in helping His religion and does not feel sad about any harm, such as being killed or any harm that may come to him, such as being captured or wounded, and the like. Also, the sign of a servant who loves Allah is that He said in that hadith, "He who flees from the house of pride and from the house of eternity,

in short, he who claims to be the friend of Allah Almighty, The heart of the world is not like that of someone who sits up to prepare for a task, who has prepared himself to obey the command of his Lord, and who is always waiting for the breaths of divine mercy, and whose heart is anxiously turned towards Him. Although the perfect example of the patient is in the case of jihad in the way of God and perseverance in it, patience, whether it is in the case of affliction, self-preservation and restraint, in the case of overcoming the powers of lust and anger, and not transgressing and transgressing the divine command, or in the case of obeying the commands and prohibitions of the Sharia

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is considered one of the virtues and characteristics of a perfect

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person. In Surah Az-Zumar, verse 13, it is said: “Indeed, He will give the patient their reward without account.” And it is enough for the virtue of patience that in the word of God, He has decreed blessings, mercy, and guidance for the patient: “Those are the ones upon whom are blessings from their Lord and mercy, and those are they.” "The Guided" Surah Al-Baqarah, verse 152, and in the stories of the family of Muhammad, peace be upon him and his family, patience has been described, praised, and the virtues of patience have been so much that there is no room to describe it here, and in the path and conduct of the friends of Allah, it has been described to some extent, so one should refer to it. In summary, the Almighty's saying, "And Allah loves the patient," means that God loves those who are patient. Although the verse is general and includes anyone who is a believer and acts according to the command of God and His Messenger, or is patient in abandoning sin and avoiding disobedience, and also endures the calamities and hardships of the day and does not become impatient, here the parallel verses that have been revealed regarding the mujahideen apparently refer to those who are patient in fighting the enemy and do not show weakness or weakness, and this is the case in the two verses above, "We will reward the grateful," which has been repeated for emphasis. And their saying was not except that they said, "Our Lord, forgive us our sins and our excesses in our matter, and make our feet firm, and give us victory over the disbelieving people." The saying of the Lords means those righteous people who fought with the prophets in support of the religion. The verse reminds us of the characteristics and virtues of such a group, and these are some of the virtues that are mentioned in the verse above.
1- In the battle that befell them, they showed no weakness in the matter of jihad, nor did weakness and weakness surround them.

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2- Regarding this verse, although they were so steadfast in the matter of jihad and self-denial, they still sought forgiveness from their Lord by expressing their sin and shame, and they sought forgiveness from their Lord in the form of supplications of the army.

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1- Forgiveness of sin and the loss of life for what they had wasted in other than obedience.
2- Seeking steadfastness and steadfastness in the state of servitude, so that we do not find any trembling in our feet in servitude. 3- They sought help, saying, "O Lord, help us and make us victorious over the enemies."
So Allah gave them the reward of this world and a good reward of the Hereafter. And Allah loves the doers of good. Allah, by the blessings of their supplications and their good deeds, their seeking forgiveness and their patience in fighting against the enemies of the religion, granted them the reward of this world of victory and conquest and obtaining spoils. And He also gave them, as a reward for their good deeds, the positions of the Hereafter of forgiveness and the bliss of Paradise and above all, the pleasure and satisfaction of the Most High. The word “good reward of the Hereafter” indicates that for such people the best reward in the Hereafter is that which is the pleasure of the Lord of Truth and attaining the rank of martyrdom. And the word “innama” in the verse "Indeed, only the patient will be rewarded" also indicates that the reward of the Hereafter and His pleasure are more important and higher in the sight of God Almighty.
In short, the verses seem to declare to the believers and the fighters that the great people of the world were like that, who were steadfast in their religion and support for the religion and their

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prophets, and you, the believers, who are the best of nations, about whom it is said, "You were the best nation raised up for mankind, etc." You should take their actions as a lesson and be steadfast in your religion and jihad, and do not allow fear, weakness, or idleness to enter your hearts.

[Surah Al-Imran (3): verses 149 to 154]

Hint

O you who have believed, if you obey those who disbelieve, they will turn you back on your heels, so you will turn back losers. (149) Rather, it is God. Your Master, and He is the best of helpers. (150) We will cast terror into the hearts of those who disbelieve because of what they have associated with God unless He has sent it down. authority, and their abode is the Fire, and miserable is the abode of the wrongdoers (151) And indeed God has fulfilled His promise to you when You will see them by His permission until, when you have become weak and have disputed in the matter and have disobeyed after He has shown you what you love, among you are those who desire this world and among you are those who desire the Hereafter. Then He turns you away from them to test you. And He has already pardoned you. And Allah is full of bounty to the believers. (152) When you were ascending and did not turn back to anyone, and the Messenger was calling you at your last, then He rewarded you with grief for grief so that you would not be displeased. (153) Then He sent down upon you, after the distress, security - a drowsiness that overcame a party of you, and another party was concerned about themselves, thinking about Allah other than the

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truth - the thought of the times of ignorance. They said, “Do we have any part in the matter?” Say, “Indeed, the matter is entirely with Allah.” They conceal within themselves what they do not reveal to you. They say, "If we had had any of the matter, we would not have been killed here." Say, "If you had been in your homes, those who were written would have emerged." It is upon them that they be killed and returned to their beds, and that God may test what is in your breasts and purify what is in your hearts, and God is All-Knowing. With the same breasts (154)

[Translation]

O you who have believed, if you obey, the disbelievers will turn you back on your heels, then you will turn back while you have suffered loss. [149]
Nay, your Protector is Allah, and He is the best of helpers. [150]
Do not be afraid. We will cast terror into the hearts of the disbelievers because they have associated with Allah that for which they have no authority. And the abode of the polytheists is Hell. And the Fire is an evil abode for the wrongdoers. [151]
Indeed, Allah has fulfilled His promise when you felt (your victory over the enemies) by Allah's permission, until you became weak (in the Battle of Uhud) and disputed with one another after We had shown you that which you loved. Some of you are those who desire this world, and some of you are those who desire the Hereafter. So Allah has restrained you from progressing until you are tested. And He has forgiven you, and Allah is the Owner of Grace and Mercy to the believers. [152]
Remember when you were fleeing from the enemy, and you did not look at anyone out of fear, and the Messenger of Allah (peace

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and blessings of Allah be upon him and his family) called you to help others, but you did not pay attention, so that grief increased you until you did not grieve over what had passed away from you, nor over what had befallen you. And Allah is Aware of what you do. [153]

Then He sent upon you security after your grief, so that sleep overtook a group of you, and another group of you were troubled and grieved within themselves, so that they became anxious and thought unjustly, like the thought of the days of ignorance, saying, "Will we be given something after the matter of fighting?" Say, "O Messenger, the matter is in Allah's hand." They hide from you in their hearts what they do not reveal. They say, "If there had been for us any victory, we would not have been defeated here." Say, "If you were in your homes and in your beds, and you were killed, It was written for you to happen, and indeed, Allah (who has ordered killing and plundering upon you) is to test you and to purify what is in your hearts. Allah is Knowing of what is in your breasts . [154]

TARJUMA MUSHAF FATIMA (A.S) BY AYATOLLAH DR SYED AMMAR NAQVI

(Explanation of verses)

O you who believe, if you obey the disbelievers, they will turn you back on your heels, so you will turn back, as you have suffered losses. There are several verses related to the above verses, which were about the Battle of Uhud. Apparently, some of the believers were showing weakness and weakness due to

their defeat in the Battle of Uhud, as mentioned in the previous verses. The reason for this is that the verse addresses the believers and reminds them that, "O you who have believed, if you obey the disbelievers, they will turn you back on your heels." That is, if you are oppressed and deceived by them, you will turn back, as you were in the time of ignorance, while you have suffered losses and losses.

Perhaps it is a reference to the fact that if you follow the disbelievers, instead of gaining happiness and the Hereafter through your deeds of faith and Islam, struggling with the disbelievers, you will get the opposite result and your deeds will be scattered in vain and you will fall and nothing will happen to you except loss and harm.

Rather, Allah is your protector and He is the best of helpers. “Rather” is the strike, O believers, it is not like you have thought that if you take refuge in the disbelievers and polytheists, you will be safe from dangers. Your thinking is corrupt. Only your protector and friend is Allah, who is the doer, the powerful and the master of all beings, and He is the best of helpers. The superiority of Allah Almighty over the disbelievers is apparently due to the belief of the disbelievers that they seek help from other than Allah Almighty. Perhaps it is a reference to the fact that if you think wrongly that you seek help and support from the disbelievers, Allah is the best of helpers, since He is the doer of all things.

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We will cast terror into the hearts of those who disbelieve because of what they have associated with Allah, for which He has not sent down any authority. That is, We will soon cast terror into the hearts of the disbelievers because of their associating with Allah

that for which He has not sent down any authority, as an argument and proof for their excuse.
It is narrated from Saddi that when Abu Sufyan and his companions set out for Mecca after the Battle of Uhud, Abu Sufyan said on the way that it was a mistake for us to return because they were a small group, and although you were wounded and weakened, most of them were killed, wounded, and weakened. We must return and attack them all at once and make them all desperate. So they decided to return. God Almighty cast fear and terror into their hearts and they were unable to return, and before God Almighty informed His Messenger of the incident and informed His Messenger of their determination and will. And "in what they associated with others" may indicate that the fear and terror that fell upon the hearts of the polytheists was because they associated with God and worshipped something that had no power or strength to give their followers confidence and peace of mind and hope that it would help them in their hardships. The believers knew, as the verses indicate, that their defeat in some cases was a test, such as the Battle of Uhud and others, not because of their inferiority. At the same time, the believers relied, supported and hoped on the Lord of the Worlds, who is the Almighty and the Dominant over all beings, and they knew that whatever befalls them in the matter of jihad or otherwise will be for their benefit and not to their harm. However, the polytheists did not have such a reference and support. They only relied on their evil selves. Of course, the grace of God Almighty requires that He make them aware of it, and even if in a case they are overcome and triumphed through wisdom, that is It is temporary, the real superiority and victory is with the believers, whose patron and supporter is God, and the disbelievers,

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will eventually become weak and humiliated, just as it was evident in the conquest of Mecca, when the Messenger of Islam prevailed over the people of Mecca without a fight, and they all threw off the yoke of servitude and became his obedient servants. And their abode is the Fire, and wretched is the abode of the wrongdoers, and Hell is their abode, and wretched is the resting place for the disbelievers, and their abode and end is the Fire. This refers to the fact that those who disbelieve in God have both suffered losses in this world, as they did not benefit from their lives in a good way, and will ultimately suffer misfortune and a bad end, and in the Hereafter, which is the final end of their affairs, they will always be tormented.
It is narrated that God Almighty sowed fear in the hearts of the infidels that even though they had entered Mecca, they were afraid that the companions of the Messenger of Allah (peace and blessings of Allah be upon him) would attack them. It is said that the Messenger of Allah (peace and blessings of Allah be upon him) used to say, " I was given victory by instilling fear in the hearts of the infidels, equal to the journey of a month. "
And Allah has indeed fulfilled His promise to you, when you feel them by His permission, until when you fail and dispute over the matter. It is narrated from Muhammad ibn Ka'b al-Qurti that he said: When the Messenger of Allah (peace and blessings of Allah be upon him and his family) returned to Medina from the Battle of Uhud, a group of the Mujahideen asked: "Where did the hardship and defeat come from, when Allah, the Exalted, had promised us victory and victory, saying: "Yes, if you are patient and fear Allah, etc." The Lord of the Worlds sent down the verse in response to them, "And Allah has indeed fulfilled His promise

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to you." They said that the promise was that the Messenger of Allah had previously seen a dream in which he had won victory over the enemies, and when he saw the dream, The Prophet's revelation is that it was called a promise and the truth of that promise was what he said, "And Allah has indeed fulfilled His promise to you." And the promise was fulfilled at the beginning of the Battle of Uhud, when the Muslims defeated the infidels, and in the end the infidels won. And in the verse, "When you feel them with His permission," it means that you killed them quickly by Allah's permission, and victory was yours. And in explaining the reason and cause of the victory of the infidels, he said on

"Until when you fail" "Until" is the final meaning, indicating that God's promise is true and you were victorious and prevailed until you became disheartened. [End] And you disputed about the matter and disobeyed after I showed you what you loved. The verse reminds the believers to know that it was their own actions that defeated and defeated them, and that the promise of God Almighty is the truth, and you were victorious until you became resentful and opposed each other. Apparently, their opposition was that the archers, seeking booty, abandoned the valley they were assigned to guard and fell into the camp. No matter how much their leader, Abdullah bin Jubayr, tried to prevent it, it did not help. When the infidels saw the valley empty, they took it and killed Abdullah, their leader, along with a few others who had remained, and fell into the hands of the Muslims. "After what I have shown you," they said, "I will show you" in the position of giving you. It is similar to the place where he said, "I will show you the land of the transgressors," meaning I will give you the land of Egypt. He did them a favor by giving them

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the land of Egypt. At the beginning of the day, the Muslims were victorious and overpowered because they acted contrary to the words of the Holy Prophet (peace and blessings of Allah be upon him and his family) in protecting the valley. At the end of the day, you changed the situation, the conquest was broken, and the joy of the Muslims turned into sadness and grief. Among you who desires this world and among you who desires the Hereafter, the verse apparently refers to the group of archers who were assigned to guard the valley. Some of them, because their main purpose was to obtain spoils, ignored the Messenger of Allah (peace and blessings of Allah be upon him)'s advice to guard the valley and threw themselves into the battlefield. As mentioned, Abdullah Jahsh, who was their leader, and a few others who remained were killed and were awarded the rank of martyrdom.

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Then He separated you from them in order to test you. Perhaps the meaning is that after the initial weakness and conflict and the differences that arose among you, contrary to the opinion of the Holy Prophet (peace and blessings of Allah be upon him and his family), and your disobedience to the Messenger's command to protect the valley, He made it necessary that Allah first separated you from the polytheists in order to test you, meaning that differences arose among you in order to test who is a true believer and steadfast in religion and a seeker of the Hereafter, and who is a hypocrite and a seeker of this world.
And indeed, He has forgiven you, and Allah is of bounty to the believers. Although you did not come out of the test well, Allah, the Exalted, has forgiven you, because Allah is of bounty and generosity to the believers.

TAFSIR MUSHAFATIMA(A.S) BY AYATOLLAH DR SYED IMDAD NAQVI

The verse is a reminder that God Almighty, from the special view He has regarding believers, as long as faith remains in their hearts, and even if they commit a wrongdoing, He forgives them after they repent.
When you ascend and do not turn away from anyone, the word as-saad means going and moving away on the surface of the earth, as opposed to ascension, which means going up, as it is said, "Saad fi al-salm" meaning he ascended the ladder, and some have said that as-saad is also used in the meaning of ascension. And some have said that the container, "adh," in the verse is related to the omitted word, meaning "remember," and they have said that the sentence could have been originally written as "az-dhikr-o-adh t-sas-doun," and the word "and do not turn away" means turning away and tending.
It is narrated from Majma' that it is not used except in negative terms. In short, the verse indicates that when the army of disbelief overcame the army of Islam and the army of Islam was scattered and dispersed from around the Prophet (peace and blessings of Allah be upon him and his family), "talwun" is derived from "lay al-anq" meaning not to turn away and not to pay attention, meaning

you did not turn back and did not pay attention to any of your companions, you did not even look at the Messenger out of extreme fear and terror.
And the Messenger calls you to your last ones, and the Messenger calls you to your last ones, meaning the Prophet calls the group who were at the end of the group of fugitives and were close to him, saying,
"To the servants of Allah, indeed I am the Messenger of Allah."

TAFSIR MUSHAF FATIMA A.S. BY AYATOLLAH DR SYED AMMAR NAQVI NAQVI

O servants of Allah, turn back and pay attention to me. I am the Messenger of Allah. And you did not pay attention to me. “So you will be punished with grief.” “So you will be punished with grief.” “So you will be punished with grief.” So He punished you with grief for grief in the book of Tabaris, “Fasabukum” is an adverb after “Sarfaukum” meaning that God punished you with grief when you turned away from Him, meaning you fled from the war, and He afflicted you because of the grief that you caused the Messenger of Allah (peace and blessings of Allah be upon him and his family) because you opposed him - or the grief that was connected to the grief that the Messenger of Allah (peace and blessings of Allah be upon him and his family) was killed and because of the grief and the killing and the victory of the polytheists and the loss of booty “so that you may not grieve over what has not reached you from the booty” and also so that you may not grieve over the hardships that have befallen you in the way of Allah “and Allah is Aware of what you do” meaning that God He is aware of your deeds. [End] Other opinions have been quoted from commentators in explaining the verse, but apparently the best explanation is “So He punished you with grief upon grief,” meaning He inflicted on you grief that you were defeated in battle due to the opposition of the Messenger [PBUH], and after that, grief came upon you that was greater than your defeat and the victory of the polytheists, and that was the call of the ar-Rajif who said, “Muhammad, peace and blessings of Allah be upon him, has been killed,” which of course was grief upon grief for the believers. And perhaps "So that you may grieve over what has befallen you" refers to the fact that the reward for your grief and sorrow was that which had passed over you and turned you away from grief.

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According to what has been narrated, after the terrifying sound of the Messenger's death, Ka'b bin Malik called out in a loud voice , "O Muslims, give good tidings of this Messenger of Allah [PBUH],"
and said, "I saw his two eyes from under my hat." After the sound of a group of companions who had fled gathered around him, it may be said that the Almighty's saying, "So that you may grieve over what has befallen you" was a source of joy for the believers, so that they would not grieve over what had been taken from them, neither over the victories and spoils, nor over the wounds and killings, and so on. This refers to the fact that when a great blessing is bestowed upon man, When it arrives, all his worries and sorrows will disappear.
And Allah is All-Knower of what you do, good and evil. First, He tests you with a blessing. Then, due to disbelief in the blessing and ignorance of duty, the blessing turns into a punishment. As was perfectly demonstrated in the Battle of Uhud, where at first a glorious victory and victory appeared for the believers, and due to disbelief in the blessing and disobedience of the Messenger of Allah (peace and blessings of Allah be upon him and his family), the blessing turned into a punishment. The Almighty says, “If you are grateful, I will surely increase you, but if you are disbelievers, indeed, My punishment is severe.”
Then We sent down upon you, after the distress, a security, a sleep, meaning after the distress, when they were secure, We sent down upon them “a sleep,” a light sleep that overtook a group of you believers. It is clear that sleep comes after security, “a group of you believers.” That sleep overtook a group of you believers, those who were true believers, and it has been said that they were a group of sincere believers who gathered around the Messenger

TAFSIR MUSHAFATIMA.S. BY ALLAMAH DR SYED AMMAR NAQVI

after the polytheists were defeated.
It is narrated from Abu Talha that during the battle, sleep overtook us in such a way that one of us lost his sword, took it and lost it again.

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In the Manhaj, it is stated in the authentic narration that the sleep was specific to the Commander of the Faithful, peace be upon him, Harith bin Sammah, Sahl bin Hunayf, and some other followers of those who had complete faith.
Abdullah al-Zubayr narrated from his father that he said: I was with the Messenger of God, peace and blessings be upon him, when our fear and grief became severe, sleep and drowsiness fell upon the companions. They heard Mu'tib ibn Qusayr say: "If we had had any of the matter, we would not have killed them." They thought that they were seeing him in a dream, and God Almighty sent the verse as a way of blessing and reminder of His favor, saying: "We have sent down upon you after grief and sorrow, complete loss, injury and defeat, complete security, until sleep overcame you." It is certain that sleep comes with comfort and security, not with fear and dread. [End] And a group of people who were made important by themselves, in that the verses correctly show the criteria for identifying a pure believer, that the believers were those who were assured of their faith, and after the assurance, which was perhaps after leaving the battle, they fell asleep. However, another group of believers, who were perhaps the weakest of the believers, were not true believers, as they were introduced with two characteristics and went to the battle of Uhud with the believers. First, because they were interested in material gains and pleasures, not in obedience to the Messenger [PBUH], their anxiety and worry made them anxious and upset, and they

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had no intention other than to save themselves. "The thought of ignorance" (Yazan al-Jahiliyyah) Secondly, they thought about Allah, a thought that was not true, like the thought of the people of ignorance, the polytheists, who thought that the mission of the Messenger [PBUH] would not be fulfilled and that his promises were false.
They say, "Is there anything for us in the matter?" This verse is the saying of the hypocrites or those whose faith was not complete and who were hesitant, who said, "Is there anything for us in the war of victory and victory?"

, meaning, "Is there anything for us in the victory and victory?" "Is there anything for us in the war of victory and victory?" "Is there anything for us in the victory and victory?" is a negative question, meaning, it is not like that we were waiting and if we knew that we would have victory, we would have left Medina voluntarily, not by force, and if we had not left, we would not have been killed.
Say, "Indeed, the matter is all for Allah." They conceal within themselves what they do not reveal to you. They say, "If we had any control over the matter, we would not have been killed here." Say, "If you had been in your homes, those for whom killing is written would have come out to their beds." That is, O Muhammad [PBUH], they say to one another in private. The address to the Messenger is that the matter is in the hands of God for everyone as per the order of the world according to the decree of the world in the tablet preserved by wisdom. And some of the commentators said that the answer will clarify a few things for them. Those who are destined to be killed come to their own place of death because they do not escape from death,

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which does not move back and forth even for an hour. 2- That it is a definite divine Sunnah that honor is a general and universal trial and test, and that it is inevitable that honor should happen in your life and that of them, and that

your
coming out and ending it is that war is inevitable or unwilling, because there is no choice but to come out and let the war be over until the slain reach what they should and reach their ranks, and you also what you should. After the examination and clarification of your situation, according to the way of thinking and the strength of faith or shirk, one of the two sides, happiness or misery will be determined for you. [Al-Mizan]

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[Surah Al-Imran (3): verses 155 to 161]

Hint

Indeed, those of you who turned back on the day the two armies met, it was Satan who caused them to slip because of some of what they had earned. And Allah has already pardoned them. Indeed, Allah is Forgiving and Forbearing. (155) O you who have believed, do not be like those who disbelieved and said about their brothers when they traveled throughout the land or were engaged in warfare, “If only they had been with us, they would not have died, nor were they killed,” so that Allah may make that a regret in the Hereafter. Their hearts, and God gives life and causes death, and God is Seeing of what you do. (156) And if you are killed in the way of God or die, forgiveness from God and mercy are better than what they accumulate. (157) And if you die or are killed, to

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God you will be gathered. (158) So it is part of mercy from God that you are gentle with them. And if you had been rude and harsh in heart, they would have disbanded from around you, so pardon them and ask forgiveness. For them, and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]. (159) If Allah aids you, none can overcome you; and if He forsakes you, who is there that can aid you after Him? And upon Allah let the believers rely. (160) And it is not for a prophet to take spoils, and whoever takes spoils will bring what he took on the Day of Resurrection. Then every soul will be fully compensated for what it had. They have earned it, and they will not be wronged. (161)

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[Translation]

Those of you who fought on the day of Uhud, when the two armies met, and those of you who believed, turned back, Satan made them stumble because of their evil deeds, and Allah forgave them. Indeed, Allah is Forgiving and Forbearing. [155] O you who have believed, be not like those who disbelieved, who said of their brothers who were killed or who went forth in the land for trade and died, "If they had been with us, they would not have died or been killed." Indeed, Allah has put into their hearts false desires and suspicions that they may regret. Allah gives life and causes death to whom He wills. Neither should they fear nor should they fight. And Allah is Seer of what you do. [156] (O you who believe) if you die or are killed, then surely forgiveness and mercy from Allah are better than what you amass. [157]

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O you who believe, if you die or are killed, then surely to Allah you will be gathered. [158]
O Messenger, it is because of the mercy of Allah. Who has softened your heart? If you were hard-hearted and hard-hearted, people would have dispersed from around you. So forgive them and ask forgiveness for them and consult them in your affairs and put your trust in Allah in what you have decided. And Allah loves those who put their trust in Him. [159]
O you who believe, if Allah helps you, no one can overcome you, and if Allah abandons you, who can help you after Him? And let the believers put their trust in Allah. [159]
And it is not for any prophet to betray, and whoever betrays will be recompensed for his deeds on the Day of Resurrection, and every soul will be recompensed for what it has done, and no one will be wronged. [160] And it is not for any prophet to betray the spoils, and whoever betrays will bring on the Day of Resurrection what he betrayed, and every soul will be recompensed for what it has done, and no one will be wronged
. [161]

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(Explanation of verses)

Indeed, those among you who turned away on the day of the meeting of the multitude, Satan has only deceived them with some of what they earned. This verse and the following verse are a continuation of the same incident of the Battle of Uhud. From the appearance of the verse, it is clear that some of the Mujahideen, as a result of their defeat in the Battle of Uhud, felt a sense of despair, weakness, and regret for the martyrs and elders of their people. They said that most of the Ansar were killed in

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that battle, and not more than four of the Muhajirin were martyred. The source of their depression was that they perhaps thought that the Messenger of Allah (peace and blessings of Allah be upon him and his family) was a substitute for himself, who had prepared the battle.
The verse informs and informs His Messenger to remind them that the reason for their defeat was that when the two armies of disbelief and Islam were in confusion, on that day you turned some of you away from the battlefront. Because you did so, Satan overtook you and made you stumble. And that Satan's dominance was because you turned away from the battle. Perhaps, considering the Almighty's statement "some of what you had earned" which is in the past tense, it means that as a result of the evil deeds and sins you had committed before, another sin surrounded you and you turned away from the battle and greedily took the spoils of the Messenger's opposition. That was because Satan made you stumble and you were defeated. And Allah has indeed forgiven them. Indeed, Allah is Forgiving, Forbearing. And We have forgiven you for what you had committed before and for what you had fought before.
In vocabulary, Ragheb said "Affa" al-Afu al-Qasd to eat something, Yaqal Afaah, and itifa-ai is intended to be eaten by us, and ift al-rih al-dar is intended to be eaten by works."

And "the chastity of the house" seems to mean its decay and ruin, and "the forgiveness of the plant and the tree" means its excess, like your statement that the plant began to increase, "and I forgave him" means the removal of his sin, while I ignored his sin, and in fact, it is a passive object and "an" is a subject with a predicate. "Forgiveness" means avoiding and turning away from or passing

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over sin. The Almighty's statement, "So whosoever forgives and makes amends," "And if you forgive, it is nearer to piety," and also the Almighty's statement, "Take forgiveness," means something that is easy to intend and take, and their statement, "Give forgiveness," so forgiveness is a verb in the present tense, meaning giving, and his present was "Affu" meaning the intended recipient.

In summary, it can be seen from its usage that forgiveness is an intention that is made to obtain and desire something. Some commentators have said that it is due to this consideration that forgiveness is given to God, as if God takes the intention of His servant and then leaves him without any sin. From this it appears that forgiveness, which is a veiling, is a derivative of forgiveness in the world of belief, because the sin that was previously taken disappears and as a result becomes hidden and hidden and is no longer visible to the sinner himself or to others. The Almighty says, "And forgive us and forgive us" Surah Al-Baqarah, verse 286. [End] And according to what has been said, the one who desires forgiveness both means taking something rotten and fruitless and also means giving and giving, as He says at the end of the verse, "Indeed, Allah is Forgiving, Forbearing." God removes both the corruption and filth of sin from the servant because He is Forbearing. And instead, as in Surah Al-Furqan, verse 70, regarding those who repent, it is said, "Allah will replace their evil deeds with good deeds," meaning that He will change the sins of those who repent from sin into good deeds, which are written in place of every sin as a result of repentance and regret.

Although some of the Mujahideen made mistakes in the Battle of Uhud due to the temptation of Satan

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, and perhaps they are referring to the same group who, out of greed for gaining booty, opposed the Messenger of Allah (peace and blessings of Allah be upon him and his family) in defending the valley, and it was their actions that led to the defeat of the Mujahideen, and it was a great sin that they committed, although Allah the Most Gracious promises them forgiveness. Perhaps they are referring to the same group who turned away from the battle when the enemy was victorious, because Satan led them astray because they were sinners, and the second meaning is more appropriate.

Or those who believe, don't be like those who disbelieve and say to their brothers, "If they hit the ground, or if they were killed, we died and we were killed." The translation of the verse is It is clear that it does not need to be explained. In short, those who had apparently believed but whose faith had not yet penetrated their hearts, after the Battle of Uhud and the killing of their young men, and perhaps the fighting, considered it only the Messenger's will, not the command of God Almighty, and they expressed regret and said, "If those who were killed in the war had not left their homes or had not entered the war and had stayed with us, they would not have died or been killed."

As if the verse is rebuking and rebuking them, saying, "You who have believed should be firm in faith and your speech should not be like the disbelievers and hypocrites who forbade their friends from fighting in the way of God and made them fear being killed, so that God might make that grief in their hearts. And God gives life and causes death, and He is the One who makes them alive and causes them to die." “To make” is the final word, like the verse of the people of Pharaoh: “Let them be enemies and sorrows for them.” That is, they said that word so that the final word of

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their affair would be that God Almighty would make their false belief regrettable in their hearts, and know that God keeps alive, not for fear, and He causes death, not for going to jihad. And the answer to their corrupt speech is the same as what is stated in the above verse: “Say, ‘If you were on

"Your houses will be filled with those for whom death is written to their beds." This refers to the fact that if you truly believe, you know that in the Preserved Tablet and the Book of Creation, a term and a time have been determined for everyone, "They will not delay an hour nor will they advance it." And for everyone, what has been determined will come to them. "There is no planning for its wisdom or any turning back for its decree." And Allah is All-Seeing of what you do. As if to say, "O you who pretend to believe, but your hearts are not firm in our faith, know that Allah, the Exalted, is All-Seeing of what you say and do, and nothing is hidden from Him."

And if you are killed in the way of Allah or die, forgiveness from Allah and mercy are better than what they gather. In fact, the verse is a guide based on the wisdom that when you know through your faith that for everyone there is a time that will definitely come, your intellect testifies that at the appointed time, if you die in the way of Allah and as a result, you are granted mercy and forgiveness from Allah, it will be better for you than what you gather. And if you are killed or killed, it is to Allah that you will be gathered. Perhaps the meaning of "die" in the two verses in a row "killed" is dying in the way of Jihad, which is a Mujahid in the way of Allah on a path that is determined to Jihad. If he dies a natural death or is killed by the infidels, either because he was moving in the way of God and in support of the true religion, he

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is like those who are killed while fighting the enemies. Their resurrection and return will be to God's mercy and forgiveness. However, since "muttum" is absolute, it includes every believer who has remained steadfast in faith and faith has penetrated his heart, whether he dies in his bed at home or in war or a journey of jihad, wherever he may be, the virtue is with him, meaning their resurrection and return will be to God's mercy and forgiveness.

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So, by the mercy of Allah, you would have been for them, and if you had been harsh and hard-hearted, they would have dispersed from around you. “Faz” literally means harsh and hard-hearted (i.e., hard-hearted) and lacking tenderness and compassion in the heart, and “infadah” means dispersion.

After blaming the believers for those who went against the command of the Messenger of Allah (peace and blessings of Allah be upon him and his family) in the battle of Uhud and also for turning away from the battle when the enemy was victorious, they would also blame the Mujahideen for why they entered the battle to be killed.

Apparently, the heart of the Messenger of Allah (peace and blessings of Allah be upon him and his family) was hurt by them. It seems that the above verse is in praise of the Messenger of Allah (peace and blessings of Allah be upon him and his family). O Messenger of Mercy, since you are the embodiment and representative of Divine Mercy, you, who are the embodiment and representative of Divine Mercy, have demanded that despite all the mistakes they made, you, with the same mercy that you had from Allah and were described as "a mercy for the worlds", forgive their crimes and forgive them with the permission of

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Allah.
And although it is known and proven from other places that one of the ways and means of proving the prophethood of the Holy Prophet [PBUH] was his good character and good character, as they have said, his noble character attracted many and for this reason they believed, and as some have said, his good association and tolerance with friends and enemies was not limited to that, and it seems that the purpose of the verses is to endorse the Prophet's method and to say that in principle the Holy Prophet [PBUH] does not act except in accordance with the divine command, and his steadfast method is subject to divine approval and pleasure. [End] Summary of the verse: The Prophet addressed him saying, "It is by the mercy of God and His grace that you have found such a noble quality of mercy towards the people, and you overlook whatever you see in them as wrong and deficient, and you forgive and are tolerant, because if you were harsh and hard-hearted, people would flee from you, and they would not be present in the battles against your enemies, and you would be left alone and would have no friend or helper in carrying out the mission of the Prophethood."

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So forgive them, ask forgiveness for them, and consult them in the matter. Apparently, the verse obliges His Messenger to perform many good deeds in order to reconcile the hearts of the believers, intensify the affairs of preaching, and strengthen the mission of the Prophethood. It can be said that it is the foundation of preaching and the first duty of every Messenger and missionary, and those three deeds.
1- “Forgive them” is apparently an absolute command that everywhere the side of forgiveness and forgiveness should be

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observed except in the religious rulings which have been unanimously established that if there is a violation, whether in obligatory or forbidden matters, forgiveness is not at the hands of the Prophet (peace and blessings of Allah be upon him and his family) and that is forgiven through repentance and preparation for what has been lost. Apparently, the Messenger has given permission in cases where its full application is in cases of jihad and war situations that are determined by the Messenger's discretion, although the Messenger acts with the permission of God. The Almighty's saying "And he does not speak of his own desire, for it is nothing but a revelation" Surah An-Najm, verses 3 and 4, is a witness to this. However, in cases where the believers apparently deviate from the Messenger's command and the Messenger forgives them out of compassion and mercy which is the manifestation of Divine mercy, God has signed the act of His Messenger. It was that the Messenger of Allah (peace and blessings of Allah be upon him and his family) forgave them after the Battle of Uhud and the wrongdoings that were evident among some, indeed most, of the believers and led to their defeat. 2- "And ask forgiveness for them." It also addresses the Messenger, saying, "After you have forgiven them and have not taken the position of reprimanding them, ask forgiveness for them, because opposing the Messenger is opposing Allah, so you should ask Allah for forgiveness for them." Here is a precise point, and that is that it should be known that forgiveness of sins is exclusively the right of the Almighty. The Messenger, may God bless him and grant him peace, was authorized to forgive in cases where he deemed it appropriate not to take action against you when you have transgressed. 3- "And consult them in the matter." The third of the instructions given to the believers, the Messenger is commanded to consult with his

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companions whenever you want to do something in the affairs of the community. As can be deduced from cases, especially in the acts of war,

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that the action of the Prophet, may God bless him and grant him peace, was like this, and God Almighty signed the action of the Messenger [PBUH] as the same forgiveness and seeking forgiveness. As it was said, the pure character of the Messenger of Mercy and the way he dealt with his enemies, let alone his friends, was such that he treated people with moderation and good manners everywhere.
And since the actions of the Holy Prophet (peace and blessings of Allah be upon him and his family) are an example for others, and his forgiveness, seeking forgiveness, and forgiveness are three actions that require the hearts of believers to be composed and their compassion and mercy towards the Messenger, it is because we said that Allah Almighty has signed the same behavior of His Messenger towards the creation, and if not, the Messenger (peace and blessings of Allah be upon him and his family), who is the ultimate intellect and the first of Allah's creations, what need would he have to seek help from others in matters of society and good? All the divine commands and prohibitions have been carried out based on wisdom and good for the creation. So when you have made a decision, then rely on Allah. Indeed, Allah loves those who rely on Him. O Messenger, after you have completed the action and the means of work and the decision to act, rely on Allah, because Allah Almighty loves those who rely on Him. Although the Messenger of Allah (peace and blessings of Allah be upon him and his family) addressed the Prophet (peace and blessings of Allah be upon him) and said, “When you decide

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to act, put your trust in Allah," it also includes the Ummah. Of course, it is clear that trust and reliance on Allah Almighty is not just a matter of language. Trust is an act of the heart, not a fabrication. Rather, it is possible for someone to truly, not figuratively, put their trust in Allah after performing their duty and deciding to act. That is, trust is realized when faith has reached the point of certainty, and "There is no influencer in existence except Allah" is set in mind, and they know that although a person is free in their voluntary actions, the creation and execution of everything is accomplished by the Almighty and His will. Junaid is quoted as saying that trust is to completely rely on Him and to turn away from everything that is outside of Him. Thawri said that trust is to entrust your affairs to Him so that He and you will be in control .

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Another said that trust is the contentment of a humble servant with the Almighty, like the contentment of a beloved friend when he did not look at the care of Gabriel (peace be upon him). They said to him, "How far is your trust?" He said, "It is based on four things:

1- I know that no one will eat my destined day, so I have no fear of it." 2- I know that no one else will do my work, and I am constantly busy with it. 3- I know that death will come suddenly, and I am prepared for it. 4- I know that God is concerned about me, so that I do not do anything that will be shameful." In summary, there are narrations narrated from commentators regarding trust in Allah and its origin and sign. However, the basis of trust is that after a person acknowledges the Oneness and attributes of Allah's glory and beauty and knows that all matters are done by His power and will, and then performs the duties that

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are prescribed for each person in action, his complete reliance and hope is on Allah Almighty and he sees himself as a dead person in the hands of a washerman and knows only Him as the real doer. However, it should be known that trust does not prevent action and business because the divine wisdom has been established that man must strive in action because every individual is considered one of the workers of the creation system in relation to the actions that are returned to him. If someone does not pursue business and action, he has committed a crime and rebelled against the system of creation. When we see all the particles of beings, each one of them, busy with their own duties, we know that the controller of the world has arranged the form of the world.
Yes, everyone in society should act according to their duty, but at the same time, they should observe certain things in their actions: one should not transgress their rights in transactions, not take unfair advantage, not immerse themselves in the world beyond their needs, not become greedy in accumulating wealth and other titles, and above all, on which the foundation of trust is based, one should place all his hope and reliance on the Origin of Beings and the Creator of the Universe, not

In his actions, rather, he should consider himself as a servant who is acting on the orders of his master and see what action he is obliged to perform.
Some commentators have said, “So when you have made a determination, then rely on Allah.” Determination is a reality, and the essence of its reality is the correctness of intention, and the essence of its unity of heart is steadfastness in religion, zeal for the command, and steadfastness in time and determination. There are three types: one is the determination of repentance, the other

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is the determination of service, and the other is the determination of truth, and all of them are based on trust. Trust is the principle, condition, and fruit. Its principle is certainty, and its condition is faith. “And this is indicated by the saying of the Almighty, and upon Allah, so put your trust if you are believers,” and its fruit is the love of Allah, the Almighty, and the reason for this is the saying of the Almighty, “Indeed, Allah loves those who put their trust.”

If Allah helps you, then there is no one who can overcome you, and if He defeats you, then who is it that can help you after Him? And upon Allah let the believers put their trust. That is, if Allah honors you and gives you victory, who can defeat you and humiliate you? And if on the contrary, if Allah wills to humiliate you, who can help you and assist you?

It is related to the verse above, which reminds the believers that if your trust and reliance is on Allah in matters and if Allah wants to give you victory and give you booty, no one or anything can stop Him from doing what He wants. And if He wants you to be defeated and suffer loss in wars or otherwise, no one has the power to help you. Therefore, all your trust should be on His generosity everywhere, whether in war or otherwise. Perhaps, like the verses above, this verse is also intended for those people who, in the Battle of Uhud, out of greed, abandoned the booty of the mountain valley that they were assigned to guard. It seems to remind them that when Allah wanted the believers to conquer, they were victorious despite the small number they had and the large number of the enemy without any war equipment, and when He wanted them to be defeated, they were defeated as a reward for their own opposition after the conquest.

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in Kashf al-Asrar, it is stated that the Almighty says: “If Allah helps you, there is no one who can overcome you.” Whoever The pen of victory was drawn from the gate of honor at the end of his time - he became the only world and the pole of the center of sovereignty and the symbol of the people of the country and the Qibla of the hopes of the Gods of amazement. “And if he abandons you, who is it that will support you after him?” Whoever is described as being abandoned from the gate of needlessness. By the decree of force, they will remove the veil of beauty from his work, and will place an abandoned number on the margin of his time, and will make him a reject of the whole world, so that from the head of abandonment and the pain of being left behind, he will lament to himself:

"By the regions of the earth, I have lost your connection, and you are full of the intention of your Lord."

I said that I was fortunate enough to be on the highest peak, and from the kingdom I was given a throne like Solomon.

Now that the scale of wisdom on the scale has become less than the good of the world, I have fallen to David, peace be upon him. A revelation came to him: "O David, if I have placed you, who is it that will elevate you? And if I have raised you, who is it that will weaken you? And if I have strengthened you, who is it that will humiliate you? And if I have helped you, who is it that will humiliate you? And if I have let you down, who is it that will support you?" The hadith of Nusrat goes, and your victory is inevitable against the enemy, and no enemy of yours is like the desire of the soul. And to this the Prophet, peace be upon him and his family, pointed out

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: "Count your enemy of yourself between your sides." Because your strong enemy was your soul, indeed, jihad. With him, it was more difficult and greater, as the Master of the Universe said , "We returned from the lesser jihad to the greater jihad." [End] And it was not for a prophet to be stingy, and whoever stings will bring what is stingy on the Day of Resurrection, then every soul will be paid what it has earned, and they will not be wronged. The translation of the verse is clear and does not need any explanation. It was narrated from Ikrimah that Ibn Abbas said regarding the revelation of the verse: On the day of Badr, a rug was missing from some of the companions. The hypocrites referred it to the Messenger of Allah (peace and blessings of Allah be upon him and his family). Allah Almighty sent a verse. And Jarir narrated from Dahhak from Abdullah ibn Abbas who said that the verse came in the battle of Hawazin when the Messenger of Allah (PBUH) was giving away booty. A man took a hidden needle. God Almighty sent the verse on

and that the explanation is correct for the recitation of the one who said, “It was not for any prophet to be betrayed” with the addition of “and the opening of the unknown act” meaning that they should not betray any prophet.
It is narrated from Muhammad ibn Ishaq ibn Yasar that the verse was said to be about revelation, meaning that there is no prophet who betrays the revelation of God to the nation and adds or subtracts from it. Other explanations have also been narrated from the commentators. However, the latter meaning that has been stated here seems closer to the truth, because perhaps the hypocrites, because they were based on misleading the believers,

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thought that in some matters, especially regarding jihad and fighting the infidels, the Messenger of Allah (peace and blessings of Allah be upon him and his family) would interfere with God's decree. The verse is meant to remind the believers and make them know that it is not fitting for any messenger to betray the command of God and interfere with his own opinion in God's decree. How is it possible for the Messenger of Allah (peace and blessings of Allah be upon him and his family) to betray God, when He said, "And whoever betrays, will bring with him what he betrayed on the Day of Resurrection"? Whoever betrays what he did will be punished. May they bring him on the Day of Judgment, meaning they will bring him to account or pay him back for it.

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[Surah Al-Imran (3): verses 162 to 168]

Hint

Is he who pursues the pleasure of Allah like one who incurs the wrath of Allah and whose refuge is Hell, and wretched is the destination? (162) They have degrees of status with Allah, and Allah is Seeing of what they do. (163) Allah has certainly conferred a great favor upon the believers when He sent among them a Messenger from among themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although before that they were disbelievers. (164) Or when a disaster befell you, although you had already inflicted twice as much, you said, “From where is this?” Say, “It is from yourselves.” Indeed, Allah is over all things competent. (165) And whatever befell you on the day the two

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armies met was by permission of Allah and that He might make evident the believers. (166) And that He might make evident those who were hypocrites, and it was said to them, “Come, fight in the cause of Allah or defend yourselves,” they said, “If only we knew [about] fighting.” If We have followed you, they will be in disbelief. That day will be nearer to faith than they will be. They will say with their mouths what is not in their hearts, and God knows best what They conceal (167) those who said to their brothers and stayed back: “If they had obeyed us, they would not have been killed.” Say, “Then avert death from yourselves, if you are truthful.” (168)

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[Translation]

Is he who follows the pleasure of Allah like him who earns His wrath? His abode is Hell, and Hell is an evil destination. [162] There
are degrees with Allah, and Allah is Aware of what you do. [163] Indeed, Allah conferred a favor on the believers when He sent to them a Messenger from among themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom. Indeed, they were before in clear error. [164] Did you say, when you were struck with a defeat twice as great as you were at Badr? Say, "From where has the defeat come to us?" Say, "O Messenger, it is from yourselves. Indeed, Allah is Able to do all things." [165] And the defeat that struck you on the day the two armies met was by Allah's permission, until the believers were To be tested (and the believer to be distinguished from the hypocrite) [166] And that those who were hypocrites in religion, and it was said to

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them, "Come, fight in the way of Allah or repel the enemy," they said, "If only we had known the arts of war, we would have followed you." And these were the people who were nearer that Day to disbelief than to faith, and they would say with their tongues what was not in their hearts, and Allah knows best what they conceal. (167)
Those who sat back and did not fight, and their brothers said, "If they had not fought and obeyed us, they would not have been killed." Say, "O Messenger, prevent death from yourselves, if you are truthful." [168]

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(Explanation of verses)

"Whoever follows the pleasure of Allah is like one who has incurred the wrath of Allah, and his refuge is Hell and an evil destination." In the context of the revelation of the verse, it has been said that when the Messenger of Allah (peace and blessings of Allah be upon him and his family) ordered the believers to go out for the battle of Uhud, a group of hypocrites sat down and disobeyed the command of the Messenger [peace and blessings of Allah be upon him], the verse was revealed. In Majma' al-Bayan, in explanation of the verse, it has been said that because Allah Almighty has stated that everyone will be rewarded for what he has earned, whether good or evil, and after it it has been stated who are those who have earned good or evil. So the statement "Whoever follows the pleasure of Allah" has several opinions in explanation of it.
1- Is the one who follows the pleasure of God in the act of obedience to Him like the one who exposes himself to the wrath of God in the act of disobedience?

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[Ibn Ishaq] 2- The one who follows the pleasure of God in abandoning greed is like the one who incurs the wrath of God in the act of greed.
[Hasan, Dahhak and Mukhtar are from Tabari because the verse is more similar to the above verse] 3- Is the one who followed the pleasure of God in Jihad in His way like the one who exposed himself to the wrath of God in fleeing from war and staying away from it? And the meaning is in accordance with what we said in the reason for the revelation of the verse [Zajjaj and Jabbai] “And his abode is Hell” meaning his destination and return is to Hell “And wretched is the destination” meaning Hell is a bad place of return and the verse is interrogative and the intention is to describe and the difference between those two sects is that the one who followed the pleasure of God is not like the one who was exposed to the wrath of God “They are degrees with Allah” meaning they have degrees with God so the believers have high degrees and the disbelievers have stingy degrees

- and in the meaning of those two words it is said that one is meant by what The difference in the ranks of those who are rewarded and punished is due to what is due to the people of reward and honor, and what is due to the people of punishment and humiliation, and other than that, it is a metaphorical and expansive degree. Secondly, what is meant is the difference in the ranks of the whole of the two sects, because Paradise is divided into classes, some above others, as it is stated in the narration that the people of Paradise will see the people of the upper world just as a star is seen on the horizon of the sky, and for the Fire there are ranks, some below others, “And Allah is All-Seeing of what they do,” meaning He is All-Knowing, and in that it is an

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encouragement to people to follow the Divine decrees and to warn them of what displeases Him, and it is a declaration that the secret worship of the servants is clear to Him, and it is an affirmation that Allah does not waste the deeds of any doer, because nothing is hidden from Him. Therefore, Allah rewards obedience and punishes disobedience. [End] These are the ranks with Allah, the one who follows The pleasure of God has become in what He has commanded or forbidden. Is there any one who has left behind in his arrogance and rebellion that he has returned to the wrath of God? This is not so, but they have degrees with God. The verse is a guide to the fact that it should not be thought that those who have gone to extremes and disobeyed God's command and sought His pleasure and made themselves subject to His wrath and anger, and their return is to Hell and the abode of God's wrath. They are equal and equal to those who walk in search of the pleasure and happiness of God Almighty and seek His pleasure in all situations. How is it possible that two are equal? Those who seek the pleasure of God Almighty are honored and respected in the places of exaltation and dignity in the degrees of Paradise with their Lord, and in the abode of honor and dignity in the holy place, there is a degree above the degree. Degrees is the plural of degrees, indicating that the people of Paradise are not all the same, but their degrees are different and their positions are different. The destination of each person is according to their faith .

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Their piety, deeds and intentions are very different from each other. Everyone has a place and position that suits them. In a hadith, Mu'adh ibn Jabal narrated from the Prophet (peace and blessings of Allah be upon him and his family), Paradise has

one hundred degrees, and from each degree to the next is the distance between the heavens and the earth. The highest Paradise is Firdaws, and the Throne is above Firdaws, and all the waters of Paradise flow from Firdaws. [End] Whoever does not betray and seeks God's pleasure, Paradise is his abode, and by the promise of God Almighty that cannot be broken, he will abide therein forever. And whoever transgresses and turns away from God's command and command, his return is certainly a return to the wrath of God Almighty, and his eternal abode is Hell, because Hell is the place of Divine wrath and punishment for sinners. Just as there are degrees in Paradise that are suitable for righteous servants, there are also degrees in Hell, each degree being suitable for disbelieving and corrupt people.
Some commentators have said that the one who does not betray is pleased with God, and the one who betrays is the wrath and anger of God, and the one who is the wrath of God today will be in Hell tomorrow, as it is said, “And their abode is Hell and wretched is the destination.” Some have said that there are seven levels of Hell, the first level being the place of the sinners of monotheism, and they have said that there is no fire in it, but the heat of the fire reaches it (because fire is forbidden to monotheism), the second is Lazi, the third is Saqr, the fourth is Hatmah, the fifth is Jaheem, the sixth is Sa’ir, and the seventh is Hawiyah. The last six levels are the places of the infidels and polytheists, where they will live forever.
And Allah is Seer of what they do, in order to point out and for everyone to know that Allah the Almighty is Seer and Aware of what everyone does, and He has determined a reward and recompense for every deed: “Indeed, good is good, and evil is evil.” And on the Day of Resurrection, everyone will be recompensed for what he did.

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Indeed, Allah is over the believers when He sent among them a Messenger from among themselves. In the word “Indeed,” Allah the Almighty said, “Who is over the believers?” In the Mufradat of Raghib, it is said, “And the blessing is the heavy blessing.” And it was said in two ways: One is that it is an actual blessing, such as when it is said, “From so-and-so to so-and-so,” when That the blessing is heavy, and this is the meaning of the Almighty's saying, "Indeed, there is a blessing from Allah upon the believers," "And indeed, there was a blessing from Us upon Moses and Aaron," and another is that it is said in the language of favor, and that it is ugly among people except at the time of disbelief in the blessing. The Quran says, "Do not invalidate your charity with manna and harm," "When He sent among them a Messenger from among themselves." God Almighty has singled out the believers for His great blessing, and that blessing is the existence of the Holy Prophet, may God bless him and grant him peace. Although the blessing of the existence of the Prophet, may God bless him and grant him peace, is common to all the worlds, perhaps the reason why it is singled out for the believers is because the believers were guided by his guidance and benefited from it. The existence of the Prophet [PBUH] is greater than them, "from themselves," meaning We made the Messenger from among humans so that humans could benefit from him, hear his words, and see him with their own eyes. If We had sent a Messenger other than him, from among angels, jinn, or any other, you would not have seen him, heard his words, or benefited from him.

That a messenger from among mankind was sent, “to recite to them His verses,” and He has endowed the messenger with many

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virtues: 1- He recites to you the verses of the Quran and the verses that contain the instructions for your daily actions, from the lawful and the unlawful, and that which will ensure your happiness. 2- “And He purifies them,” meaning “He corrects them,” purifying and reforming you from moral corruption until you are purified from moral corruption and are capable of being illuminated by the light of knowledge. 3- “And He teaches them the Book and wisdom,” meaning the Quran. It has been said that the meaning of wisdom is the exhortations and advice that are in the Quran, from the lawful and the unlawful.

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And if they were in manifest error before Islam, if the pronoun “in them” in the verse refers to the Arabs, it is clear that they were immersed in manifest error before Islam. They were all wasteful, bloodthirsty, jealous, arrogant, and characterized by all the reprehensible traits of animals, who had not even a whiff of humanity in their souls, and with the blessing of Islam, they left misguidance and error for guidance. If it is general, then it is clear that every human being walks in error before faith and is guided by the light of Islam.

أَ وَ لَمّا أَصَصَبَتكُم مُّصِيبَةٌ قَد أَصَبتُم مِثلَيَاهَا The Hamza “أَ وَ لَمّا” is a Hamza of instigbar. And he is used to connect the sentence to the previous sentence, and since the interrogative alf must be at the beginning of the sentence, the auf is preceded by the auf.

The commentators have said that the verse is about the Battle of Uhud and the Battle of Badr. The first verse, “A calamity befell you,” means that while you were being killed and wounded, it refers to the Battle of Uhud. “You have already suffered the like of it.” It is in the Battle of Badr, because in the Battle of Uhud, seventy Muslims were killed, and seventy polytheists were

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killed, and seventy were taken captive. “You said, ‘This is it.’” It seems that the believers were not expecting such a calamity that they would be defeated in the battle, and they were saying, “How could a calamity befall us when we are Muslims and the Messenger of God is among us?” The Lord of the Worlds said in response to them, “Say, ‘It is from yourselves.’” That the defeat that befell you on the Day of Uhud was your own fault. In justifying the last sentence, three aspects have been quoted from the commentators: 1- That it came from you, meaning your disobedience in guarding the valley, which you abandoned and turned to your enemy, and the promise of victory was conditional on your steadfastness and obedience in the matter of war, and lack of steadfastness necessitated defeat.

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2- Your defeat was due to your disobedience to the command of the Messenger of Allah (peace and blessings of Allah be upon him and his family) and your opposition to the Prophet in leaving Medina, because the Prophet ordered you to stay in Medina and not go out. You said, "In the days of ignorance, although we were polytheists and infidels, whenever the enemy came to see us, we would go out of Medina and fight them. Now that we have become Muslims and God has sent you as a prophet to us, why don't we go out and attack the enemy?" You did not follow the Messenger's command, so you went out and were defeated. [This is the opinion of Qatadah and Rabi'] 3- And according to another opinion, your defeat was because you went against the command of the Prophet, may God bless him and grant him peace, when he told you on the day of Badr: "Kill the infidels and do not take them as prisoners, and do not take ransom from them, because the divine command regarding them is killing, not taking them as

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prisoners or ransoming them." And you said, "We will take ransom from them so that we can benefit and increase our sustenance," and that opposition necessitated such defeat. And that the saying of Amir al-Mu'minin, Ubaydah, Salman and Marwi from Imam Muhammad al-Baqir [a.s.] [End]: Indeed, Allah is capable of all things. Indeed, Allah is capable of all things. This refers to the fact that the power of God Almighty is universal. Of course, He was able to make you victorious and victorious, even though you made a mistake in opposing the command of the Messenger of Allah (peace and blessings of Allah be upon him and his family), and you prevailed over the polytheists. However, the wisdom of God in the system of creation requires that He reward everyone for their deeds, whether good or evil. Yes, and although His mercy is universal, it requires a specific place. And your deprivation of victory was because you had abandoned the possibility of God Almighty's grace and were defeated.

And what befell you on the day of the meeting of the multitude, it was by the permission of Allah. The verse is related to the above verse and reminds the believers of a day, namely,

the

day of the battle of Uhud, when two armies, namely the two groups of Muslims and the disbelievers, which was the group of Abu Sufyan, faced each other. “So by the permission of Allah” means that it was by the will, decree and destiny of Allah that the polytheists prevailed. It has been said that the sentence “So by the permission of Allah” is to console the believers, as if it is telling them that the event of your defeat was by the will and decree of Allah and you should submit to the will and will of Allah and not complain until you are rewarded. “And that the believers may

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know” is an inflection on a verb that has been omitted and implies permission, and in the destiny, “we " The calamity that befell you on the day of the gathering of the multitude, so abandon your opposition and that He may know." That is, the calamity that befell you on that day was for your opposition to the command of the Prophet (peace be upon him) and in order to distinguish the believers, that is, to make their faith manifest. "And that He may know those who are hypocrites" and to distinguish the hypocrisy of those who are hypocrites, that is, to make their hypocrisy manifest, that is, to make the hypocrisy of Abdullah ibn Ubayy and his companions manifest. Therefore, the distinction with knowledge is like the designation of an object, that is, so that His knowledge may be associated with the appearance of the faith of the believers and the appearance of the hypocrisy of the hypocrites, so that God Almighty may deal with them while they were unaware of their true state at first, and then it will be revealed and made manifest to them. In summary, the meaning is that until their faith and hypocrisy become apparent to the world and it becomes clear to everyone who is a believer among them and who is a hypocrite. [Manhaj al-Sadiqeen] And it was said to them, "Come, fight in the way of Allah or repel them." They said, "If we knew the procedures and preparations for fighting, we would not have followed you." The verse is also a reference to "hypocrites." When the believers say to the hypocrites, "Come, fight in the way of Allah or defend yourselves from the enemy," and it is related to that, and perhaps the sentence is a repeated sentence. When the hypocrites are told, "Come, fight the polytheists, if you believe, for the sake of Allah's pleasure, and if you do not believe, repel their evil from yourselves, for the benefit of this world, so that they do not corrupt your people and property."

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The hypocrites responded to the believers, "If we knew the procedures and preparations for fighting."

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We would have followed you and entered the battlefield. They would have said, "If we had known that there would be a battle between you and the polytheists, we would have entered with you." But considering your numbers and your numbers, it was impossible for you to fight them. Rather, they would have destroyed you before you stopped fighting when they saw you. And if we knew that there would be a battle there, we would have come with you. But we do not think that Muhammad, may God's prayers and peace be upon him, would fight his relatives. He would have made peace with them.

They are closer to disbelief that day than they are to faith. They say with their mouths what is not in their hearts, and Allah knows best what they conceal. The “lam” in “to disbelief” means “towards” meaning that the hypocrites were closer to disbelief on that day than the believers, because their words and statements testify that they are closer to disbelief, because apparently they were not suspicious of the outbreak of war or the disbelievers, and they wanted the believers not to enter the war or to flee from the war, because they were supporters of the polytheists who wanted to prevent the believers from entering the war. This is because God Almighty knows from their innermost thoughts that they say with their tongues what is in their hearts other than that, and Allah knows best what they conceal. They conceal hypocrisy and lies because they knew that war would certainly take place and they also knew very well the rituals and characteristics of fighting the enemy, although they were now expressing ignorance and incompetence.

TAFSIR MUSHAFFATIMA (A.S) BY ATAULLAH DR SYED IMDAD NAQVI

الَّذِين قالُوا لِإِخوانِهِم وَ قَعَدُوا لَو أَطاعُونا ما قُتِلُوا Apparently, the verse is about the words of those hypocrites who retired from the war and refused to go out with the believers. They said "عَدُوا" out of regret for the brothers of the martyrs of Uhud after the event of the war. Now, the pronoun "قالُوا" is destined for (قَعَد), that is, the hypocrites said this while regretting that if they had sat in their homes

and
not gone to war, they would not have been killed, just as we did not go and were not killed. Page: 328
Say, "Far from death against yourselves, if you are truthful, O Messenger of Allah." It is narrated from Kashf that he said, "On the day the hypocrites said this, seventy of them were killed." In short, the verse is like the previous verses, where the disbelievers said about those who went to war and were killed, if they had not gone to war and stayed with us, they would not have been killed. And God Almighty said in response to them, “And Allah gives life and causes death.” This refers to the fact that life and death are in the hands of God, and for every person there is a time that has been determined in eternity. When the time comes, whether he is in war or resting in bed, he will not be delayed or advanced. “For every nation there is a term, so when their term comes, they will not delay it by an hour, nor will they advance it.” Surah Al-A’raf, verse 32

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[Surah Al-Imran (3): verses 169 to 178]

Hint

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32And never think that those who are killed in the way of Allah are dead. Rather, they are alive with their Lord, and they are provided for. (169) Rejoicing in what Allah has given them of His bounty, and they rejoice for those who have not yet joined them from behind them that there is no fear concerning them, nor shall they grieve. (170) Rejoicing in favor from Allah and bounty, and that Allah does not allow the reward of the believers to be lost. (171) Those who responded to Allah and the Messenger after the wound had afflicted them - for those among them who did good and feared Allah is a great reward. (172) Those to whom the people said, "Indeed, the people have gathered against you, so fear them." But it only increased them in faith, and they said, "Allah is sufficient for us, and He is the best Disposer of affairs." (173) So they returned with favor from Allah and bounty. No harm had touched them, and they pursued the pleasure of Allah, and Allah is the possessor of bounty. Great (174) It is only Satan who frightens his friends, so do not fear them, but fear them if you are believers. (175) And do not You are saddened by those who hasten into disbelief, for they will never harm God in the least. God does not want to give them a share in Hereafter, and for them is a great punishment (176) Indeed, those who have purchased disbelief for faith will never harm God. (177) And let not those who disbelieve think that We give them respite which is better for their souls. We only give respite to them. That they may increase in sin, and for them is a humiliating punishment (178),

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[Translation]

Do not think that those who are martyred in the way of Allah are dead, but they are alive, provided with sustenance from their Lord. [169]
Rejoicing in the grace and mercy that their Lord has bestowed upon them, and in those who have not yet joined them, or rejoicing that there will be no fear or grief for them. [170]
And the joy of the martyrs is in the grace of Allah and His bounty, and that Allah does not waste the reward of the believers. [171]
Those who responded to Allah and the Messenger after hardship and pain had touched them, and among them, those who were righteous and righteous will have a great reward. [172]
Those to whom the people said, "A group of people have gathered to (kill you), so fear them and beware." But it increased the faith of the believers, and they said, "Allah is sufficient for us, and He is an excellent Disposer of affairs." [173]
So the believers returned from Hamra with the grace and bounty of Allah. The battle of Asad or Badr was a small one, and no harm came to them, and they followed the pleasure of Allah. And Allah is the Owner of great bounty. [174]
Indeed, it is the devil who frightens his friends. So do not fear them, but fear Me, if you are believers. [175]
O Messenger, let not the haste of the disbelievers grieve you. Indeed, those who haste to disbelieve will never harm Allah in the least. Allah intends that they will have no share in the Hereafter, and for them is a grievous punishment. [176]
Indeed, those who buy disbelief for faith, that is, they exchange faith for disbelief, will never harm Allah at all. And for them is a painful punishment. [177]
Let not those who disbelieve think that Our respite is good for them. Rather, We have respite them until their sin increases, and a humiliating punishment has been prepared for them. [178]

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(Explanation of verses)

And do not count those who were killed in the path of God as the dead, but they will be resurrected with their Lord. He addressed the Holy Prophet, peace and blessings of God be upon him and his family and peace be upon him. It should also be followed by the address of the sentence "Fadraua عن فوسكم علموت عن كونتم سادیقین"

The meaning of death in the noble verse is the failure of the centers of consciousness and the inability to perform work. This is because both are mentioned after revival, because after the word "revival", there is both mention of livelihood, which is a type of work, and mention of joy and gladness that spring from the centers of consciousness of man. [End] “And do not think that those who are killed in the way of Allah are dead. Rather, they are alive. With their Lord, they are provided for and provided for. Rejoicing. With what Allah has given them of His bounty and has increased them in His favor.

The commentators have said that the verse was revealed regarding the martyrs of Badr and Uhud. The martyrs of Badr were fourteen, six of them were from the Muhajirin and the rest were from the Ansar, who were killed in the way of God. Some have said that the verse was revealed regarding the martyrs of the Battle of Uhud, and they were seventy men, four of them were from the Muhajirin and the rest were from the Ansar.

The commentators have narrated from Abdullah bin Abbas, Ibn Mas'ud and Jabir that the Messenger of Allah (peace and blessings of Allah be upon him) said to his companions, "When your brothers were martyred on the Day of Uhud, Allah Almighty

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placed their souls in the hollows of green-winged birds, so that they would circle in the air of Paradise, build their nests on the branches of the trees, drink from the streams of Paradise, and eat from the food of Paradise. And when they rest, their resting place is a golden lamp that is hung in the shade of the Throne

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And they say, "O Allah, who will inform our companions and brothers of the blessing that we have received, so that their desire for jihad and ijtihad may increase in it? Allah Almighty sent down the verse to recognize their condition, and it confirms that it is a famous hadith narrated from the Messenger of Allah (peace and blessings of Allah be upon him) that he said about Ja'far bin Abi Talib, who was martyred in the Battle of Uhud, "Did you see him with wings flying with them along with the angels in the night?" Paradise . That is, I saw Jafar flying with two wings with angels in Paradise.

That two hadiths refer to the high rank of martyrs and their honorable position and are a clear proof to prove the survival of man after death in a world that is above the world and is the intermediary between the world of this world and the world of the Hereafter, which is the last stage of man's journey, where what was potentially hidden in his potential will actually be achieved and no more waiting state will remain for him. And it has been proven in its place that man has the qualities, virtues and magnificences that the hand of the eternal power has placed in the creation, that he has a type of creation of intellect, soul, spirit, mind and body, and for each of them there are degrees and levels that it is possible for man and every individual of mankind to reach high levels in each of the virtues, and also if it

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has been proven in its place, man was created for survival and not for annihilation because it has been realized that the truth of man is composed of soul and body, and in every stage of his journey, the soul must be with a body appropriate to that level. Question: Because we clearly see that when a person dies and the soul leaves his body, after a few days the body becomes corrupt and decays, and then the soul and soul, as it has been said, the body is the sheath of the soul, and wherever the soul and soul are, they must be with the body. On the other hand, it has been proven by reason and narration that after death, a person is transferred to the world of Barzakh, so what kind of body does he have to remain in the world of Barzakh? Does the soul go to another body? And that it is a reincarnation whose nullity has been realized.

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Answer: If it has been proven in its place and proven by evidence and conscience, we find that our body has two sides and two aspects, one is changing, renewing, and mortal, which does not remain in the same state for a moment, and it has been proven that its parts die and come to life again without interruption, and that the matter is tangible to its people.
And the other is constant and permanent, and that the essence and reality of the body is tangible and always accompanies the soul. The proof of this is that if during your life the form and features of your body, such as its quantity and qualities of freshness and weariness, your obesity and thinness, decrease and increase, change and transform, something of your body, that is, the body that is part of your humanity and personality and with that individual recognition that you have acquired, does not decrease or increase, and you find in your being that the body that is the

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place of influence of your soul is fixed and established, and also that others, with the changes in the features of the body, see the same appearance of you as they had seen before, although it has been proven in modern sciences that the parts of the body are constantly changing and transforming, the old man is the same young man with all those changes in form and appearance, and the young man is the same child.
Is it possible for a single object to be both variable and modern and constant in one respect? It is obvious that it is never possible, because modernity and occurrence are opposites and contradict each other, and the gathering of opposites in one place is considered a rational impossibility.
From here it can be clearly understood that the body, which is a part of man and one of his characteristics and which remains from the beginning of life to the end, apart from the fact that the body is tangible and that it is the essence, not the width and sheath of the soul, and that the body is considered an external effect, has been discussed to some extent in the book “Ma’ad or the Last Journey of Man” regarding the metaphorical form and the world of Barzakh, which can be referred to there. In short, after it has been proven through conscience and evidence that man after death is either blessed with all kinds of blessings, such as the verse that has been mentioned about the virtue of martyrs and others, or is tormented, such as the Almighty’s saying in the family of Pharaoh, “The Fire will be presented to it morning and evening” and others that clearly indicate the survival of the body after death. And although scientists have established that the human soul is abstract from matter, and in defining man they have said that he is "a moving, willful, speaking body," it is clear that the soul is always with the body, which is part of his nature, and in every origin.

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In summary, from what has been said and the other things that the Fadlā' have said, and which have been proven by reason and tradition, it is clear that neither the soul nor the body of man is destroyed after death. It is also clear that man must have a body to perceive physical blessings or physical punishments, and it cannot be said that he goes inside another body and outside himself, which is why reincarnation is necessary. And the invalidity of reincarnation has also been proven by reason and tradition. So let us say that inwardly, the dirty body is a subtle body that has the essence, substance, and truth that the body is tangible, which is called an exemplary form, and that subtle body, due to its extreme delicacy and brightness, can travel quickly throughout the world, especially if it is complete with a soul, and time and space no longer hinder it, because it is above time and space and in the supernatural world.
Perhaps the meaning of the hadith that said that Ja'far flies with two wings after martyrdom is the same exemplary form, and just as there are physical wings for birds, there are spiritual wings for souls, especially martyrs, who fly with the wings of faith and piety after martyrdom. And also the hadith that says that the martyrs are housed in the hollows of green-winged birds and they circumambulate in the air of Paradise. Perhaps it refers to the same delicate bodies of the martyrs, which are endowed with power and spaciousness due to the extreme softness, brightness, and strength of their faith. Because if we were to put the hadith in its pure form, it would seem to contradict the dignity of the human soul, especially the martyrs, whose status is higher than being

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confined in the hollows of birds and being moved around by an animal. This is a possible justification for its being narrated.

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Of course, the knowledge of this is with God and His saints. And apparently, this is the same metaphorical and barzakh body that Rumi's Masnavi refers to, which says:

"The oneness of Allah is better for the soul. The other is the hands and feet. The hands and feet are different

in dreams. The union of the truthful is more important than

the body. You who have a body without a body, so do not be afraid of the soul leaving the body.

The soul has no body. Enough work and burden. The bird is in a cage. Be restless

until the bird comes out of the cage. Go out and you will see its seven wheels.

Rejoicing in what Allah has given them of His grace, until two verses later, which are in the place of the favors and honors that Allah Almighty has honored the martyrs. In the verses, several points are reminded:

1- Do not think that the martyrs are dead, rather they are alive and do not die.

2- “With their Lord” the martyrs have a position of honor with their Lord like the angels who are close to them. 3- “They are provided for” and the martyrs are always provided for from the table of divine mercy and His infinite blessings.

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4- “Rejoicing in what Allah has given them out of His grace” the martyrs are always happy and contented in the shade of the endless mercy and grace of Allah Almighty and are delighted with what He has bestowed upon them. Their highest pleasure and happiness is in the pleasure of their Lord, and their joy is greater than the fact that they do not realize that they have become the object of Allah Almighty’s grace.
5- And they give glad tidings to those who have not yet joined them from behind, that there is no fear for them, nor will they grieve, etc.
And they rejoice with those who are behind them and have not yet joined them.
The verse can be used to say that the world of Barzakh is above the world of the world and its environment and is in charge of it, and the superior souls of the prophets, saints, and martyrs, but also the believers, have complete knowledge of the conditions of the world and human individuals and the events that will take place in it.

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As it has been narrated in a narration that the souls of the martyrs come close to their homes on Friday nights and preach and advise them, and it can be taken as a witness to this and it can be said that the souls of the martyrs look at their homes with the intensity of joy and happiness that they have been blessed with from the divine blessings and that they themselves are happy and joyful, meaning those of their family who have not yet joined them and perhaps know with the surrounding and knowledge that has been given to them that they too will drink the drink of martyrdom, that is, they are happy and joyful that they too will reach such a position and say to each other, "Be aware that they too will reach

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a position like us and will be in a safe and secure home where they will no longer have any fear of the future or sadness of the past, because it is the life of this world that It is fraught with pains, calamities and calamities, and as the verse informs us, the martyrs have a life that is not surrounded by death, and they have joy and happiness that has no end behind them, and they are eternal under the shadow of the throne of divine mercy, and that it is the utmost grace and mercy that has made the martyrs honorable and respected, and that the explanation we have given in the verse, although it seems not to have been seen in the words of the commentators, is apparently appropriate to the meaning of the verse [And Allah is the Knower of the secrets of His words] They give glad tidings of a favor from Allah and a favor, and that Allah does not waste the reward of the believers. This verse confirms the above verses and expresses the joy and happiness of the martyrs with their favors and favors that their Lord has honored them with, and the last verse means: “And Allah does not waste the reward of the believers.” "The reward of the believers is wasted" indicates that the favors mentioned about the martyrs also include the believers, because the grace and mercy of God are general towards the righteous servants. Yes, of course, the martyrs who sacrificed their lives in the way of obeying the command of God and helping Islam are certainly entitled to additional benefits and honors, as the verse next specifies the believers by saying:

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"Those who responded to God and the Messenger after a wound had struck them." The verse is in the position of introducing the believers who were mentioned earlier and they are the mujahideen who, after they responded to God and the Messenger

after a wound had struck them, will have a reward. The word “great” is the preceding and the beginning of the latter word, “great reward.” The sentence is in the place of the news. For “those who responded” and “afterwards,” “who” is a statement, not “who” is a distinction, and it is possible that “who” is a distinction, not a statement and a reference to those of the Mujahideen who have these two characteristics, that is, are good-doers and are pious. Such positions and great rewards have been prepared for them, not all of them. Because it is known that not all Mujahideen are at the same level in purity and piety. It was reported in a hadith that it was said to the Holy Prophet (peace and blessings of Allah be upon him and his family) that some Mujahideen do not have pure intentions in jihad. They go to war to gain spoils and captive women. The Prophet (peace and blessings of Allah be upon him and his family) said, “ For every matter is what he intended for himself.” That is, everyone will achieve what he intended in action.
In short, the verse is in the position of praising the martyrs, those who, after being wounded and wounded, continue to fight, and they are the righteous, the pious, and the righteous. For them is a great reward.
Some mystics, after explaining the position of the martyrs, said: "For one whose life is with the soul, death is the departure of his soul from his body, and for one whose life is with his Lord, he departs from the life of nature to the life of the essence, and that is the true life. And when he is killed by the sword of the law, he is alive, and what is the state of the martyr who is killed by the sword of truth and righteousness?"

He whose heart is revived by love never dies. It is recorded in the journal of our enduring mercy.

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Kashani said that those who are killed in the way of God are of two types: those killed in the lesser jihad and sacrificing their lives for the sake of God, as is apparent, and those killed in the greater jihad and breaking their souls and killing them with love and breaking their souls and suppressing their desires, as is narrated from the Messenger of God, may God bless him and grant him peace, who after returning from some expeditions and wars said, "We have returned from the lesser jihad to the greater jihad." He said that these two types of mujahideen are not dead, but alive, and they are with their Lord in true life, while they have become detached and naked from the filth of nature. They are close to the Holy Prophet. They are provided with sustenance in the spiritual paradise from the sustenance of the physical, that is, knowledge and truths and the illumination of lights. They are provided with sustenance in the physical paradise, just as the living are provided with sustenance from both types, "both spiritual and physical," because the Prophet described paradise as some spiritual and some physical, and for each of them There are degrees according to knowledge, sciences, achievements and deeds.

So the spiritual is the Paradise of the Self and the Paradise of Attributes and the difference in their degrees is based on the degrees of their knowledge and advancement in the kingdom and the world of power and the world of form in the Paradise of deeds and the difference in their degrees is based on the difference in deeds and the progression in the levels of the world of the kingdom of the highest heavens and the Paradise that encompasses all of these. And what has been mentioned in the hadith regarding the martyrs of Uhud, then

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the "bird of green" in the hadith refers to the heavenly bodies and the jellyfish means the stars, meaning their souls belong to them. They are the lights of the heavenly bodies in terms of their purity and the rivers of Paradise are the sources of knowledge and its "paths" means their fruits from states and knowledge and rivers and the fruits of the form according to the spiritual Paradise with their form because what is found in the world from food and drink and other pleasures from clothing and what is enjoyed from it is entirely available in the afterlife and in the world of example and is available in the heavenly levels more delicious and pure. "They give glad tidings" and are also happy because of being saved from the eagle, which is necessary for the perfection of

And shortcomings and deliverance from sorrow are due to the power of worldly blessings, because they have reached something that is noble, nobler, and more than the paradises of actions and virtues, which are more than the paradises of attributes, which are called the paradise of contentment, and the paradise of its essence is the reward of their faith. [End] So it is not bad for the path of the Hereafter to give up wealth, body, and soul until all kinds of conquests are achieved for him, and do not cut off greed from the grace of the infinite Friend, no matter how much you love, give in and be agile. Interpretation of the Spirit of the Explanation Those who said to them that people have gathered for you, so fear them, so it increased them in faith, and they said, "Allah is sufficient for us, and the best disposer of affairs" etc. The translation of the verses is clear and does not need any explanation. Among the virtues and good deeds attributed to those who strive in the cause of Allah, in addition to those mentioned

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above, there are several other things.
1- When people apparently believed that they were hypocrites, they wanted to frighten the faithful fighters in the Battle of Uhud or in other campaigns, saying to them, "The group that has come to fight you is a large number, from the army of Abu Sufyan or others, and you cannot bear to fight them. So be afraid and do not throw yourselves into danger and do not let your bodies be killed."
2- "So it increased them in faith." The second virtue, instead of the faithful fighters being frightened by the temptation of those human devils, their faith was increased, and it has been proven in its place by reason and narration that faith can be strengthened or weakened. Yes, the more faith penetrates the heart as a result of worship, obedience, and striving with the soul, the more its strength and intensity increase, until the believer becomes firm like a mountain and is not shaken by the strong winds of the opponents and does not move from its place in battle.
3- It is in their good speech that it informs us of what is in their hearts that in response to the evil words of the hypocrites they said, “Allah suffices us, and He is the best disposer of affairs.”

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Because the believers knew the hypocrites and knew that since they outwardly profess faith but do not believe inwardly, and when the believers were ordered to fight, they too should have made peace with them based on their statements, because they used to frighten them and the believers used to say against them, “Allah suffices us.” Allah suffices us to help us both in worldly affairs and when we face the enemy. “And He is the best disposer of affairs.” And our reliance and trust is in Him, for He is the best disposer of affairs, by whose power matters are managed.
In short, the believers, in response to the hypocrites, expressed

their firm faith and certainty, as if they were declaring that we have returned to our Lord and have submitted ourselves to the commands of His Messenger, and that our reckoning is upon Him, and that He will be well accounted for. So they turned back with a grace from Allah and a favor that no evil touched them, and they pursued the pleasure of Allah. 4- Among the virtues and characteristics of the Mujahideen are three virtues that the verse has referred to.
1- Since the Mujahideen had entered into the act of Jihad out of sincerity of intention and steadfastness in faith, it is said that they returned to a blessing of reward and acceptance of their deeds, which is a blessing from the endless blessings of their Lord.
2- "And a favor" means that those noble ones returned from jihad. In addition to the reward and reward for their sacrifice in the way of God, they received an additional favor that is worthy of divine favor, and that is nearness to mercy, and no evil or harm befell them. 3- The virtue that is considered the highest and most noble of all virtues is that they returned while they followed the pleasure of their Lord.
And Allah is the possessor of great bounty. Allah's bounty to the Mujahideen is very great, because they repel the evil of the polytheists from the believers.

He also gives the believers stability and steadfastness, especially to the Mujahideen who continue to persevere in the support of the true religion, so that great favors befall them, so that they become victorious and prosperous in this world, and overcome the disbelievers and polytheists, and in the Hereafter, they attain a high position among the degrees of nearness. That is only that which Satan fears his friends, so do not fear them, and fear them

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if you are believers. The sentence is repeated, because the verses related to the above verse, "Those who said to them, people, etc.", remind the believers that these are devils. There are people who frighten their friends, and you, the believers, who are not the friends of the devils, do not be afraid of their temptations if you have faith and trust in God, because the prerequisite for faith is reliance and trust in God, and "Nun" concludes the conditional of the verse, indicating that the prerequisite for faith, rather the truth of faith, is the same affirmation of the greatness, domination, and influence of God's power, which must penetrate the heart and soul of the believer, and he must know and gain the certainty that all powers are insignificant compared to His universal power. When a believer, according to his faith, has such a certainty in his heart and soul, then of course, it is then that all his hope and reliance is on his Creator and he says, "Allah is sufficient for us, and the best disposer of affairs."
And do not grieve for those who hasten to disbelief, for they do not seek Allah. Therefore, a great punishment is the sentence of the petitioner, as if the Messenger was very saddened and saddened by the disbelief and polytheism of the unbelievers and polytheists, as other verses also express the same, and God consoled the heart of His Messenger and made him aware that you see that for the unbelievers there are worldly blessings and they enjoy some worldly pleasures. They gain strength and rise against you And they harm the gods and the believers, no matter how much wealth, riches, and pleasures they increase, they will never find such power to harm God, meaning the friends of God

Rather, they were given the blessings and fortunes of this world, because God is Ever-Giving and Ever-Giving, and He said, "I will

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not waste the work of any of you, male or female." This is because God has willed that there will be no share or fortune for them in the Hereafter. If they have good deeds, they should enjoy their share of this worldly life, so that His mercy and blessings may be complete for the creation of the world, and no one will be deprived of the grace and fortune of God and be disappointed. Indeed, those who purchase disbelief for faith will not harm Allah in the least, and for them is a painful punishment. And let not those who disbelieve think that We only grant them respite that is better for themselves. We only grant them respite that they may increase in sin, and for them is a humiliating punishment. This verse is about the same thing that was mentioned earlier. It means that those who disbelieve should not think that We grant them respite that is better for them. According to a reading that does not contain any darkness in the Quran, the message is that the respite that is granted to the disbelievers and makes them enjoy the pleasures of this world is good and good and prosperous for them. Rather, it is that the respite is so that they may feel secure in the life of this world and that they may manifest the evil of their hearts and that they may do whatever they can of immorality and debauchery, out of hostility to the friends of God and oppression and injustice. They will not abandon His friends and His companions, and they will not abandon corruption on earth and blocking the path of God Almighty to His friends and others. When they reveal what was hidden in their hearts, they will be worthy of punishment. This is because He said, “And for them is a humiliating punishment.” For the disbelievers, a humiliating punishment has been prepared, meaning that they have become worthy of punishment as a result of their evil deeds.

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[Surah Al-Imran (3): verses 179 to 184]

Hint

Allah would not leave the believers in the state you are in until He distinguishes the evil from the good. And Allah would not inform you of the unseen, but Allah chooses from among His messengers whom He wills. So believe in Allah and His messengers, and if you believe and fear Allah, you will have a great reward. (179) And let not those who withhold what Allah has given them of His bounty think that it is better for them to be miserly. (180) God has certainly heard the statement of those who said, “God is poor, and we are rich.” We will record what they said, and their killing of the prophets without right, and We will say, “Taste the punishment of the Burning Fire.” (181) That is for what you have put forth. (182) Those who said, “Indeed, Allah has enjoined upon us that we will not believe in a messenger until he brings us an offering which the Fire will consume.” Say, “There have already come to you messengers before me with clear proofs and with what you have said, so why did you kill them, if you should be truthful?” (183) But if they deny you, then messengers before you were denied who brought clear proofs. And the Psalms and the enlightening Book (184)

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[Translation]

And Allah will not leave the believers to that which you hypocrites are on (but will test them) until He distinguishes the

evildoer from the good. And Allah will not make you know the unseen, but Allah brings back whom He wills of His messengers. So believe in Allah and His messengers. If you believe and fear Allah, you will have a great reward. [179]
And let not those who withhold what Allah has given them of His grace think that it is good for them, but it is evil for them. On the Day of Resurrection, they will be surrounded by what they withheld and withheld. And to Allah belongs the inheritance of the inhabitants of the heavens and the earth. And Allah is Aware of what you do. [180]
Indeed, Allah has heard the statement of those who said: "Allah is poor, and we are rich." We will write down their evil record, and no more. We write down the killing of their fathers, the prophets, without right, and We say: Taste the punishment of the blazing fire. [181]
And the punishment of the fire is behind what your hands have sent forth. And Allah is not unjust to His servants. [182]
Those who said: "Allah has covenanted with us that we will not believe in any messenger unless he brings us a sacrifice that the fire will consume." Say: "Messengers came before me with signs, and they brought whatever signs you asked for. So why did you kill them, if you are truthful?" [183]
(O Muhammad, peace and blessings be upon him) If the disbelievers deny you, they denied the messengers before you who came with signs, and the Psalms, and the Clear Book. [184]

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(Explanation of verses)

Allah would not have left the believers in what you are upon until He distinguishes the evil from the good. Several aspects have

been quoted from commentators in explaining the verse:
1- The polytheists said, "O Muhammad, peace and blessings of Allah be upon him and his family, you claim that whoever believes in me is from the people of Paradise and Allah is pleased with him, and whoever does not believe in me is from the people of Hell and Allah is angry with him." Now tell us, who among us believes in you and who does not believe in Allah, the Exalted, who sent the verse?
2- The Messenger of Allah (PBUH) said: They have shown my nation in the mud, in the same forms that they are on, just as they showed Adam, and they have made it clear to me who will believe in me and who will not believe in me. The hypocrites said: "It is strange that Muhammad (PBUH) claims that he knows those who have not yet been born and are in the secret of non-existence, while the hypocrites are in his army and before him, and he does not know who is a believer and who is an infidel. When the news reached the ears of the Messenger of Allah (PBUH), he ascended the pulpit and after delivering the sermon and praising and praising Allah, he said: "What is it that people do not know me and dispute my knowledge? If they ask me, I will inform them from today until the Day of Resurrection." Abdullah ibn Hudhafah stood up and said: "O Messenger of Allah (PBUH), who is my father?" Hudhafah said: "Umar ibn al-Khattab stood up and said: "You are pleased with Allah, usury and "We are satisfied that Allah the Almighty is our God, Islam is our religion, the Quran is our leader, and you are our Prophet. Forgive us, may Allah forgive you." He said, "So you are the ones who are being ignored." And he came down from the pulpit. When Abdullah Hudhafa went home, his mother said, "O son, why did you present me to the Prophet?" He said, "Because the people were saying things." He said, "I wanted to know the truth about my lineage

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and whether the people's words about you were true or false." When the Messenger said, "No one can say anything anymore." [Sadi]

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3- The best explanation is that some scholars have said that it is addressed to the believers: “Allah would not leave you, O community of the believers, in what you are against, of confusion between the hypocrite and the believer, and the believer with the hypocrite, until He distinguishes the hypocrite from the believer.” That is, Allah would not leave you, the believers, who are mixed with the hypocrites, and would not make a distinction between you and them. Allah intends to make a distinction between the believer and the hypocrite, and that distinction is to make jihad obligatory and to command the strengthening and support of the religion of Islam, until every hypocrite turns away from jihad, and every believer rises with the Messenger, may Allah bless him and grant him peace, and fight the enemies of the religion. And the test was made in the Battle of Uhud.
Some commentators, in response to a question that may arise, and that there is an illusion that God could have ensured the distinction of the pure from the wicked in another way without confronting people with a series of calamities called tests, that is, He would have placed in people such a characteristic that they would recognize themselves and the people themselves and thus distinguish the believer from the hypocrite. They said that this is the illusion that He said that the knowledge of the unseen and the knowledge of the spiritual core of people is specific to the divine essence and His chosen prophets, who inform them about the core of matters through revelation, and that knowledge of the unseen is not available to all classes of people. [End] And Allah would

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not have made you aware of the unseen, but Allah chooses from among His messengers whom He wills. The verse indicates that the divine wisdom in the system of creation requires that He not make you aware of the unseen until you know what is in the hearts of people, whether it is faith or disbelief. But Allah chooses and selects for His mission whomever He wills, so He makes him aware of matters that are unseen from your senses and appoints him with the knowledge of the unseen. This indicates that each of the messengers is better qualified to preach and reform the creation, and He appoints him with the knowledge of the unseen.

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So believe in Allah and His messengers, and if you believe and fear Allah, then for you is a great reward. This is an address to the believers or to all human beings who believe in Allah and His messengers. If you believe and fear Allah, then for you is a great reward. In view of the greatness of Allah, the Almighty, the reward that He has promised to the believers with piety is very great.

And the conditional "if" in "and if you believe" can be used to indicate that a great reward is due to faith and piety. There is no doubt that God Almighty is always full of grace and is abundant in kindness, and without faith and piety He has the power to reward His weak servant and to make him smell of kindness. However, the divine wisdom is based on the fact that through faith and piety, a servant becomes worthy of endless graces, and a difference is made between obedient and disobedient servants, until divine justice is manifested to all the worlds. Also, man, as a result of obedience and worship, attains the level of servitude and servitude, and becomes capable of infinite blessings. Of course, infinite blessings require a place to be attained, so long as

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man does not elevate himself from the depths of animality to the height of humanity, which is dependent on faith and piety. He will never be worthy of infinite blessings. That is why it has been said that the reward is meritorious, that is, faith and piety require a great reward.

And those who are stingy with what Allah has given them of His bounty do not think that it is better for them. Rather, it is worse for them. The phrase “they do not think” has been explained in two ways: 1. Those who, out of their stinginess and lowliness of nature, are stingy with what Allah has given them out of His bounty and generosity, and think that it is good not to spend and to keep the wealth for themselves. It is well known that they have interpreted the meaning of the sentence. However, it has been narrated from a group such as Nafi’, Ibn Kathir, Al-Kisa’i, and Abu Umar that they recite it in a direct manner, meaning, “O Muhammad, may Allah bless him and his family, do not think that those who are stingy with what Allah has given them of His bounty is better for them.” The first verse means that the misers should not think that being stingy and not spending the wealth that God has bestowed upon them is better for them. This is not true, but rather, being stingy is evil for them. They will be held back on the Day of Resurrection from the book of Kafi from Ali ibn Ibrahim from Abiyyah from Ibn Abi Umair from Abdullah ibn Muskan from Muhammad ibn Muslim who said: I asked Abu Abdullah (peace be upon him) about the statement of Allah the Almighty: “They will be held back on the Day of Resurrection.” He said: O Muhammad, there is none of those who withhold anything from their wealth except that Allah

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the Almighty will make it a serpent that will encircle him on the Day of Resurrection and tear his flesh until he is finished with the reckoning. Then he said: This is the statement of Allah the Almighty: “They will be held back on the Day of Resurrection.” That is, what he did not give from the Zakat. They were stingy and did not give.
And according to the narration of Yunus from Abdullah bin Sinan, and he from Abi Abdullah (peace be upon him), who said that the Messenger of God said: There is no one who withholds even a particle of Zakat from his wealth, that is, does not give it, whether it is a date palm, a crop, or a grapevine, except that God Almighty will turn the soil of his land from seven layers of the earth, and will continue to do so until the Day of Judgment. And there are many reports and hadiths that indicate that sin is a great obstacle to Zakat and is considered one of the major sins. And to Allah belongs the inheritance of the heavens and the earth, and Allah is fully aware of what you do. Perhaps the reference is to the fact that the wealth in your hands is borrowed and its true owner is Allah, and the analogy of inheritance is to the effect that the wealth in your hands will return to Allah, who owns it, after your death, and that He has placed the world in your possession for four days as a test and then it will be taken from you, and Allah is fully aware of what you do with the wealth entrusted to Him.

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Allah has certainly heard the saying of those who say, "Indeed, Allah is poor and we are rich." The next sentence is similar to the following: "We will write down what they said and they killed the prophets without right." Apparently, this is a statement from the Jews. Perhaps when they heard the verse, "Who is it that lends Allah a goodly loan, etc.", they thought that Allah was needy and

asked His servants for a loan. Also, when they saw that some of the believers were in poverty and need, they said, "If Allah were rich, He would have given them abundance. So their Allah has no power to make the believers free from need." And His Prophet used the name Zakat to The wealthy take money and give it to them. From this it becomes clear that God is poor and we are rich and needy.

We will write what they said and they killed the prophets unjustly. The purpose of writing is to preserve and establish the matter. If they want to not forget anything, they write, "We will write it down." This means that what they said, of their inappropriate words, will be recorded in the book of their deeds. That the speech of the foolish, whether Jews, as the verses show, or others, whoever said so, and also killing the prophets without right, that is, without right, which in their eyes is right to kill them, is that there are two very great sins, the first is greater than the second, because God's poverty shows His helplessness, and helplessness is contrary to the power and authority of the Lord of the worlds. Perhaps it was because of this helplessness of God Almighty and the fact that they did not fear His power and authority that they killed the prophets, who are the messengers of God, and they had no fear. And it is said that the Children of Israel killed seventy of the prophets, and these deserved their punishment.

And we say, "Taste the punishment of the Fire," apparently the intention of the statement is that after death, we will tell them, "Taste the punishment of the Burning Fire," as a reward for their filthy speech and evil deeds.

That is because of what your hands have brought forward, and

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that Allah is not unjust to His servants. The Fire is a punishment that you have brought upon yourselves and have deserved, and Allah, the Exalted, is not unjust to His servants. The fact that He has used the word "oppression" in an exaggerated manner may be because Allah, the Exalted, does not permit any kind of injustice or oppression towards His weak servants, and that the alleged punishments that He has prepared for the disbelievers and sinners are based on justice and reward for their own deeds. Since one of the true attributes of the Divine Essence is justice and is necessary for the system of His Divine sovereignty, it is like this on the Day of Judgment that everything appears and manifests itself. Hell, which is a prison for the punishment of criminals in the Divine court and is the result of their evil deeds, will appear and be prepared. If it is anything other than that, it is contrary to justice and a violation of the promise and warning of the words of the Messengers, which are for the guidance of creation and the completion of the The proof should be "a bearer of good tidings and a warner" that by this means both frighten people of the punishment and give them glad tidings of the reward so that the fear of the punishment and the desire for the reward become the driving force for good deeds.
In short, hell and the torment of torment are the result of justice, in which everything is in its place, and on the Day of Judgment, when every being reaches its perfection and achieves its final act, whether a person's deeds are good or bad, they will also reach their final act and end. Of course, the end and result of disbelief and oppression will be nothing other than the punishment of hell, which the disbeliever and oppressor must reach on the scale of justice due to their deeds, unless, in view of the statement that "mercy precedes wrath" in a place worthy of mercy, wrath precedes it and the sinner will be granted mercy, forgiveness, and

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forgiveness.
Those who say, "Allah's covenant is with us, except for the Messenger, until he comes to us with the sacrifice of the fire." سمع اللهُ قولَ الَّذينَ قلوا» means those of the Jews who said that God is poor and we are powerful, they said that God made a covenant with us that we will not believe in him except when he brings a sacrifice to be burned

Page: 351 . Kalbi narrated that Ka'b ibn Ashraf, Malik ibn Dhaif, Hayy ibn Akhtab, and a group of other Jews came to the Messenger of Allah (peace and blessings of Allah be upon him and his family) and said, "O Muhammad, you claim that I am a prophet and that I have been sent as a prophet by Allah and that He has given me a book, and Allah has covenanted with us that we will not believe in anyone who claims to be a prophet unless he offers a sacrifice and the fire consumes it. If you are truthful in your claim, then offer a sacrifice and the fire consumes it so that we may believe in you." The commentators have said that sacrificing and taking booty was permissible for the Children of Israel. Whenever they sacrificed, the sign of acceptance was that a white fire would come out with a soft, low sound and the sacrifice would burn. The same was true for booty, which remained as it was when it was not accepted. It is narrated from Ata that he said that when the Children of Israel slaughtered an animal, they would bring what was good from its meat to a place that had no roof. The Prophet would come to that place and pray to God. The Children of Israel would watch from outside as fire would come and consume the sacrifice, and the Prophet would fall prostrate.

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It is narrated from Saddi that God Almighty said to the Children of Israel, “Do not believe in any prophet unless he brings a sacrifice that the fire will consume until the turn of Jesus (peace be upon him) and Muhammad (peace be upon him and his family) comes. When they call you, believe and do not demand a sacrifice. This is what God Almighty said: Say: “ There came to you messengers before me with clear proofs and with that which I said. Before me, messengers came with many miracles, and perhaps this was among their miracles, and they brought whatever you asked for of the miracles . So why did you kill them if you were truthful?”

Page: 352 And even though it is the indignant speech of the vain people of the time of the Messenger of Allah (peace and blessings of Allah be upon him and his family) that they did not kill any prophet, but because they were from the lineage of the Children of Israel and their forefathers and ancestors, as they have said, they killed seventy prophets during their time, despite all the miracles that had appeared from them, and because you are similar to each other in cruelty and filth, if you were there at that time, you would have been complicit with them in the killing of prophets and corruption, and since you are pleased with their actions, you are like them. So if you deny, then messengers before you have denied, who came with clear proofs, the Psalms, and the Enlightening Book. "Al-Zabur" is the plural of the Psalms, and they have said that it is a book that is limited to a ruling, taken from "He binds things when they are bound" or in the sense of "He binds them when they are bound". In the Quranic tradition, a book is something that contains laws and rulings, and therefore in

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all places of the Quran, the book and wisdom are found in harmony. [Manhaj al-Sadiqeen] Apparently, the meaning of the verse comforting the Messenger is that the previous prophets came with so many miracles, and their fathers and ancestors, knowing and understanding, denied them after the proof was exhausted, and how much suffering they suffered from the infidels, especially the Jews, so their denial is not something new. Page: 353

TAFSIR AYUSHA FATIHA (A.S) BY AYATULLAH DR SYED AMMAR NAQI NAQVI

[Surah Al-Imran (3): verses 185 to 192]

Hint

Every soul will taste death, and you will only be given your full compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion. (185) You will surely be tested in your possessions and yourselves, and you will surely hear from those who were given the Scripture before you and from those who associate others with God much abuse. But if you are patient and fear God, then indeed, [O Muhammad], [O Muhammad], [O Muhammad], [there is] a great punishment for you. That is of the firmest matters. (186) And when Allah took a covenant from those who were given the Scripture, “You shall make it clear to the people and not conceal it.” But they threw it behind their backs and purchased with it a

small price. How evil is that which they purchase. (187) Do not think that those who rejoice in what they have done and love to be praised for what they have not done - do not think that they are safe from the punishment, and they will have a painful punishment. A painful torment. (188) And to God belongs the dominion of the heavens and the earth, and God is over all things competent. (189)
Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding. (190) Those who remember God while standing, sitting, and [lying] on their sides, and give thought to the creation of the heavens and the earth, [saying], “Our Lord, You did not create this in vain. Glory be to You! So protect us from the punishment of the Fire.” (191) Our Lord, indeed You are the one whom You admit to the Fire. You have disgraced him, and the wrongdoers have no helpers. (192)

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[Translation]

Every soul shall taste death, but on the Day of Resurrection it will be paid in full for what you have done. And whoever is saved from the Fire and enters Paradise, he has indeed succeeded. And the life of this world is nothing but a deceptive enjoyment. [185] By God, you will certainly be tested in your wealth and in your souls, and much harm will come to you from the false speech of those who were given the Book before you and from the polytheists. But if you are patient and righteous, it will surely strengthen your souls and strengthen your resolve. [186] And remember when God took a covenant from those who were given the Book that they would make it clear to the people and would

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not hide it. But they broke the covenant of God and sold the verses of the Book for a small price. So they did evil. [187]
O Messenger, do not think that those who rejoice in what they have done, and love that people should be proud of what they have done, will be the best of what they have done. They have not done good deeds, but do not think that they will be saved from the punishment. A painful punishment has been prepared for them. [188]
And to Allah belongs the dominion of the heavens and the earth, and Allah is over all things competent. [189]
Indeed, in the creation of the heavens and the earth, and the alternation of night and day, are signs for men of understanding. [190]
Those who remember Allah sitting, standing, and lying down, and reflect on the creation of the heavens and the earth, and say, "Our Lord, You have not created this in vain. Glory be to You, and save us from the punishment of the Fire." [191]
Our Lord, whom You cast into the Fire, You have disgraced him, and for the wrongdoers there will be no friend or helper. [192]

(Explanation of verses)

Every soul has a taste of death. As linguists have said, the word "nafs" has several meanings: 1- In the sense of body, 2- Soul, 3- Life, 4- Essence, 5- Object, 6- Will, 7- Willpower, 8- Endurance, and apparently, the word "nafs" here means the human body, as every body and every human being will taste death.
Abu Hurairah narrated from the Messenger of Allah (peace and blessings of Allah be upon him and his family) that when Allah Almighty took the dust of Adam from the earth and created Adam

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from it, the earth complained to Allah about what He had taken from it. Allah Almighty said: I will give you everything I have taken from you, and there is no person except that he is buried in a grave from which his dust was taken. The explanation of this is the saying of Allah Almighty: “From it We created you, and into it We will return you, and from it We will bring you out a second time. And you will only be paid your wages on the Day of Resurrection.” Allah Almighty informs mankind with these verses and reminds them to know and be mindful that the life of this world has death behind it, and everyone will receive the reward of his deeds, whether good or evil. And that verse and many other verses with this content are for Every action, if it is good, will receive a good reward, and if it is bad, it will receive a bad punishment. The clear proof is that man is free in his actions, there is no compulsion, because every scholar rules that the action that compels him is not deserving of reward or punishment. If reward is given preferentially, the disobedient person will not be deserving of punishment in any sense, even though the verses and reports are full of the punishment prepared for the sinner. So whoever is saved from the fire and is admitted to Paradise on the Day of Judgment, he has succeeded. That is, the one who is saved from the fire on the Day of Judgment and is admitted to Paradise, such a person has succeeded in divine favors and is placed in a safe and secure position near the mercy of God Almighty.

Page: 356 The Almighty’s saying, “And between them is a veil” means that between the people of Paradise and the people of Hell there is a veil and a curtain called Al-A’raf, and that is a place between Paradise and Hell [Ibn Abbas and Mujahid]. Al-Jaba’i said that Al-A’raf is in front of that place, and according to them, Al-A’raf is a path, and on Al-A’raf are men, meaning that what is

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meant by men is that according to them, they are a group whose good deeds and bad deeds are equal, and their bad deeds are a barrier between them, and Paradise and their good deeds are a barrier between them and Hell, and they will remain until God judges between them as He wills, after which He will admit them into Paradise. [Ibn Abbas and Ibn Mas'ud] They will know each by their names is a clear verse that for humans there is another place other than Paradise and Hell, and that is Al-A'raf, and that is a place between Paradise and Hell. And that place is a high place between Paradise and Hell. The commentators have said that there are men in it, as the verse informs us that their glory, status and rank are such that they know everyone by their features and signs. In the commentary of the thirteenth volume in Surah Al-A'raf verse 44, it is said about what Al-A'raf is, what is meant by the veil and who are the people of Al-A'raf, and where will Al-A'raf be located on the Day of Judgment. The words of some commentators and the explanation of some hadiths that have been transmitted from the Messenger of Allah (peace and blessings of Allah be upon him) and the pure Imams (peace be upon them) that Ali (peace be upon him) and his successors (peace be upon them) are the men of Al-A'raf. In the thirteenth volume of Al-Makhzan Al-Irfan, in Surah Al-A'raf verse 44, it is stated to some extent that whoever wants to refer to it, it is narrated from the Messenger of Allah (peace be upon him) that when the inhabitants of Hell were asked who they were, he said that there are gates to Hell: the first gate is the Abyss, and in it are the hypocrites; the second gate is Hell, and in it are the Those are the polytheists.

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Chapter 3: Saqr, and there are the Sa'ibun, Chapter 4: Lazi, and there are the souls, the devil, and the Magians, Chapter 5: Al-Hatma, and there is the place of the Jews, Chapter 6: Al-Sa'ir, and there is the place of the Christians, Chapter 7: Al-Narr, and there is the place of the monotheists, the sinners, who wander in Hell for three days until the end of the narration.
In the interpretation of Ruh al-Bayan, it is said that after the fire, it means staying away from the fire and entering Paradise, avoiding sin and hastening obedience, and the reason for that is escaping from the self and entering the state of the heart. Indeed, the one who enters the sanctuary of the heart is in a place of safety and security, as God Almighty said, “And whoever enters it is safe.” And the one who reaches the sanctuary of the heart is truly free from all kinds of pain, and that for a short time, it means that it is his worldly paradise. Some mystics have said that the short-term paradise is the paradise of knowledge, and that the greatest means of entering Paradise are the words of sincerity and monotheism. May God grant us and you success.
So know that souls are of three kinds: some of them die and have no resurrection to survive, like other animals; some die in this world and are resurrected in the Hereafter, like the souls of humans, angels, jinn, and devils; and some die in this world and are resurrected in this world and the Hereafter together. Those souls are special to humans, as the Prophet (peace and blessings of Allah be upon him and his family) said, “The believer is alive in the world and the Hereafter.” This is because in this world, he has a spiritual death, as the Prophet (peace and blessings

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of Allah be upon him and his family) pointed out by saying, “The believer is alive in this world and the Hereafter, even though he is dead in this world.” And in the same sense, the Prophet pointed out, “Die before you die.” This is the meaning of annihilation in Allah, for Allah is Allah’s. And for him is a spiritual life in this world, as the Almighty says, “And whoever is dead, We will revive him and make for him a light by which he walks.” In people, and that is survival by the light of Allah. So in the first statement, "Everything tastes death," it is indicated that every soul is ready for extinction in Allah, so death is inevitable for it. So whoever dies for a reason, his life is also

through
the means of the reasons, and whoever dies for Allah, his survival is also with Allah. "And your wages will be given only according to the amount of your piety and your immorality." Whoever seeks to stay away from the fire of nature and emerges from the hell of nature on the two steps of Sharia and Tariqah, enters the paradise of truth. [End] And what is the life of the world except the possessions of pride and the possessions of the world and its blessings are nothing except that they deceive and make a person proud, but the one who turns his back on this world and faces the hereafter and does not demand more from the world than he needs and saves his faith and piety from the punishment of hell, will be granted great blessings from reaching the positions of heaven and hell with Saints of God and blessings that no eye has seen, no ear has heard, and no mind has come to. I am from those who are You have associated much harm with Allah. In the verse "Let us test you", Allah swears that We will certainly test you, Muslims. This refers to the fact that once you declare your faith, it will not be accepted from you until you are tested. The verse states that you

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will be tested in some way:
1- Your wealth will be reduced and wasted, or you will give charity and spend it, and your patience at the time of loss of wealth, and also your collection and storage, from where you will get it and in what place you will spend it.
2- “And yourselves” and you will also be tested in your own souls with patience during the persecution of the disbelievers in war or in illness, and your patience and endurance are of a small degree.
3- “And you will not hear” and that you will hear abusive speech from those who were given the Book, that is, the Jews and the Christians.

4- “And of those who associate others with Allah” and also from those who associate others with Allah, “much harm” you will hear words from the polytheists that will make you very hurt and worried by their words. Perhaps the meaning of “much harm” is that you are being tested by all of this that has been said, in order to know what level and foundation you are in in the firmness and strength of your faith.
The commentators have said that the meaning of "those who associated others with Allah" is Ka'b ibn Ashraf and his followers, who mocked the Messenger of Allah (peace and blessings of Allah be upon him) and his family and companions, and incited the polytheists to speak ill of the Muslims, and composed ghazals in which they mentioned Muslim women and abused them in many ways, until Allah killed him at the hands of some Muslims and brought him to ruin. Since the interpretation has been explained to some extent elsewhere, we have refrained from giving details so as not to repeat it.
It has also been said that the reason for the revelation of the verses

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was that the Messenger of Allah (peace and blessings of Allah be upon him and his family) sent a letter to Finhas bin Azura by Abu Bakr, inviting him with greetings and urging him to pray and give zakat, and saying, "If he speaks to you in a harsh manner, do not answer him until you return to me." Abu Bakr went and smelled the letter. After he read it, he said, "Isn't your God in need of us that you ask us for anything?" Abu Bakr said, "I wanted to draw my sword." The Messenger of Allah (peace and blessings of Allah be upon him and his family) advised me. I did not say anything and returned. That was why Allah Almighty sent the verse. In short, the verse reminds the believers, as it is obvious, that Allah Almighty will test you with all kinds of calamities and disasters that will befall you before your wealth and lives, and the harassment that the disbelievers and polytheists will inflict on you and your Prophet, through their words and insults. And if you are patient and fear Allah, then that is the determination of affairs. This is an address to the believers. If you are patient with the persecution of the disbelievers and refrain from doing anything other than what

Allah

and His Messenger have commanded and do not act contrary to it, it is from steadfastness and firmness in religion. This refers to the fact that since these two qualities are good qualities and the source of all desirable human qualities, it is not possible for someone to attain perfect humanity without these two virtues. It is possible for a person to act contrary to the duties of a perfect believer through patience, forbearance, piety, and forbearance. Such a spirit of virtue, forbearance, and steadfastness in religion and steadfastness in righteous deeds will be established in him, so that he will have the power of determination and strong will. It is

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this firm determination and strong will that elevates a person to high ranks.
And when Allah took a covenant from those who were given the Book, that they should make it clear to people and not conceal it, as the commentators have said, and the verse can also be used as a condemnation of the People of the Book. Although Allah took a covenant and covenant from the People of the Book, that is, the Jews and the Christians, to explain to people what is in the Torah and the Gospel, from what is lawful and forbidden, and the characteristics of the Holy Prophet, peace and blessings of Allah be upon him and his family, and not to conceal anything of his virtues, they on the contrary broke the covenant, "so they left it behind them." They threw the covenant and command of Allah behind them, indicating that they opposed the command of Allah and forgot it and never paid attention to it.
And they bought it for a small price, so wretched is what they buy.
And they opposed the covenant and covenant of God and traded the verses of the Book and sold it for a small price, and that was a bad deal that they made, because that deal did not bring profit, but was a loss.
As they have said, it was the act of the common people and the scoundrels of the Jews who sold the truth for a falsehood, that is, for the immeasurable wealth of the world, because every year they took money from their priests and scholars, and their scholars forced them to conceal the truth, which was the source of the loss, and also to please them and to get money from them, they hid the verses of the Torah and the Gospel for a small price

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and their action required them to exchange eternal bliss for immeasurable worldly destruction and to make themselves the

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object of God's wrath and anger.
The verse is clear that it is obligatory to state the truth and it is not permissible to conceal it in cases of necessity, and it is necessary for scholars to explain the rules and principles of religion to the public and not to conceal them when testifying and issuing fatwas.
It was narrated from Tha'labi who said in his commentary that Hasan and Ammar narrated that Hakam ibn Utbah narrated from Najm al-Khazaz that I heard Ali ibn Abi Talib say: "The Almighty did not teach the ignorant to learn until he taught the learned to teach, and after that he narrated forty hadiths to me. Muhammad ibn Ka'b said: It is not permissible for a scholar to remain silent about knowledge, and for an ignorant person to remain silent about ignorance. Then, regarding the scholar, he recited the verse: "And when Allah took the covenant of those who were given the Book, etc." And regarding the ignorant, he recited the verse: "So ask the people of the remembrance if you do not know." It was also narrated from Qatadah that the verse in question is to express the covenant that Allah has taken from scholars to speak what they know and not to hide it, because concealing it leads to eternal destruction. Therefore, it is obligatory upon anyone who is knowledgeable about a heavenly book, whether it is the Torah, the Gospel, or the Quran, to convey its rules and commands to people and not to conceal them, lest he be caught in the punishment of the Hereafter. [Manhaj al-Sadiqeen] Do not think that those who rejoice in what they have received and love to be praised for what they have not done are the translated verse and it is clear and does not need any explanation. In short, as the commentators have said, the verse is in condemnation of those who praise themselves for what they have not done, and also the

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covenant that God Almighty had taken from them to hide the attributes of Muhammad (peace be upon him and his family) that are mentioned in their book and they love that Muslims

They praise them for not doing so and consider them to be among the scholars and scientists. So do not think of them as a gain from punishment, and for them is a painful punishment. "Do not think of them as a gain from punishment." The first has two explanations. Some have said that it is addressed to the Messenger himself, saying, "Do not think that they are happy with what they have done." And some have called "yahisban" the absence of the unseen, meaning the disbelievers themselves who did so and did not act according to God's promise and want to be praised. Do not think that they have been saved from punishment. It is not that they thought that and for them is a painful punishment. And they have said, "do not think of them as a gain from punishment." The second is emphasized, and it has the same meaning as the first. "Those who rejoice" is the first object and "with a gain from punishment." Second object.

And to Allah belongs the dominion of the heavens and the earth, and Allah is competent over all things. And to Allah belongs the dominion of the heavens and the earth, and He is competent over all things, both in creation and destruction.

Some commentators have said that the Quraysh asked the Jews what the miracle of Moses (peace be upon him) was, and they said the white hand, the staff, and other miracles. They asked about the miracle of Jesus (peace be upon him), and they said the resurrection of the dead, healing of the sick, and other miracles. They came to the Messenger of Allah (peace be upon him and his family) and said, "We have heard of the miracles of Moses (peace

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be upon him) and Jesus (peace be upon him and his family). We also want a miracle from you. If you make Mount Safa gold, we will consider it a sign of the oneness of your God. We believe that it was God Almighty who sent down the verse: "Indeed, in the creation of the heavens and the earth, and the variation of the night and the day, there are signs for those with understanding." They refer to those with intellect who are free from illusions. Apparently, because the polytheists sought evidence to prove the oneness and unity of God Almighty, the verse was revealed to remind them to consider the creation and creation of the heavens and the earth, the rotation of the parts of the universe, how night turns into day and day into night, the circular motion, the lack of friction, the interpenetration and interconnectedness of beings, and the order of things.

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Which is established throughout the world and from the unity of the world, they see the unity of its creator. It is not hidden from a rational, thoughtful person that the unity of creation is evidence of the unity of the creator, and also the order of the world, in which everything is in its place, and the wisdom that is seen in the creatures and in each part of the world in the heavens and the earth and what is between them is a clear witness to the knowledge, power and wisdom of their creator. Those who remember Allah standing, sitting and on their sides and reflect on the creation of the heavens and the earth. Our Lord, He has created this in vain. Apparently, the verse is in the position of the characteristics and virtues of the people of reason, that those whose minds have been purified and freed from the impurities of illusions, their characteristics are such that they remember Allah in all situations, standing, sitting and lying on their sides. They meditate on the

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creation and wonders of the heavens and the earth, and they say in the language of the present and the past, "O our Lord, You did not create the magnificent universe and the unique system that is evident throughout the heavenly and earthly beings in vain, but rather You had a great purpose and benefit in mind." It may be said that the meaning of the remembrance that the wise do in all situations, whether standing, sitting, or lying on their sides, and do not neglect it, is that heartfelt and secret remembrance that accompanies thought. When a person constantly pays attention to his origin and God in his inner self, and is mindful and busy remembering Him in all situations, such a person gains such virtue and honor, and it can be said that he is busy remembering in all situations.
Subhanaka, faqanah adhaaban an-nar is one of the attributes of the "people of the intellect" that is, the owners of intellect, that he says in the place of supplication, "O our Lord, You did not create the world in vain, despite the system in which wisdom and expediency are manifested." This refers to the fact that the owner of intellect and knowledge, with the light of his heart and the understanding of his intelligence that he has been granted as a result of the remembrance and remembrance of God, and his heart finds its radiance.

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As if with the light of his heart, it appears to him that the magnificent world and the creation of mankind were not created in vain. Rather, behind the fact that the world is a world and behind that is a veil of secrets, and that man, despite all the secrets of creation that are embedded in his body, does not die in mortal death. How is it possible to imagine that a man, who was created by the will of God's power, despite all the secrets that are hidden

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in him, dies? Of course, this will not be the case, but a great secret is in view, and there must be a punishment that every person will reach according to his deeds. If it were otherwise, the existence of man would be null and void, and the work of man would be null and void. It is beyond the scope of the greatness of the Almighty God that the people of reason constantly call upon their Lord and seek salvation from the punishment of the Fire of their Lord's wrath.

Our Lord, indeed, whomever You admit into the Fire, You have disgraced him and have cast him out of Your sight, and for the wrongdoers there is no helper or helper. In the commentary of the Spirit of Revelation, there is a statement regarding these verses, which we will translate briefly for the sake of explanation:

And "We have known the torment of the Fire" means "from the torment of the Fire" and that is the reward of those who do not know it (i.e. they do not know that the heavens and the earth were not created in vain). And the word "fa'idah fa" in "fa'idah" means the knowledge of the people of reason, something for which the heavens and the earth were created and is a metaphor and it refers to the greatness of remembering God and it refers to the threefold remembrance: 1- Remembrance with the tongue 2- Thinking with the heart 3- Knowing with the soul Because remembrance with the tongue leads to remembrance with the heart and that is thinking in the power of God and remembrance with the heart leads to the station of the soul. So through this means he knows the truths of things and observes the divine decree in God's creation and after observing it he says "Our Lord, You have created

this

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in vain." Therefore, it is fitting for a believer to be accompanied by the remembrance of God with his tongue in all situations until it reaches his heart, then reaches the remembrance of the soul and he gains certainty and knowledge and is saved from darkness. Ignorance should be eradicated and illuminated by the light of knowledge. Some have said that the meaning of "La ilaha illallah" for the common people means that there is no god but Allah, and for the special ones, there is no beloved and no purpose except Allah, and for the special ones, there is no being except Allah, because such a person is in a state of being consumed in the sea of witnessing, so there is nothing to be seen except Allah, the Exalted. It has been narrated from Safi's commentary that there are four levels for monotheism, and that division is the pulp, the pulp, and the crust, and for the fishr, there is also the crust. They have given an example for weak understanding, namely, the upper crust and the lower crust, because in it there are two layers, and one is the lip, and in that lip is oil, and that lip is the lip. So the first level of monotheism is for a person to say with the tongue, "La ilaha illallah," and his heart is empty of it, or he is a denier, like a hypocrite. The second is that his heart confirms it, in the sense of the common people of Muslims, and that is belief. The third is that he observes it through the divine light, and that is that he sees things as originating from the One, the All-Powerful.

The fourth is that he does not see in existence anything but the One, and that is the seeing of the truthful, and that is the annihilation in monotheism, meaning that he has perished from seeing his own soul.

So the first is monotheistic by the mere word, and its benefit is to protect his wealth and life in this world from the sword. The second is monotheistic in the sense that he believes in his heart in

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the sense of its words, and his heart is free from falsehood in what he has believed, and the heart is bound to it, but there is no expansion or contraction for him, and that it protects its owner from the punishment of the Hereafter, even if he dies now and has not been weakened by sin.
And the third is a monotheist, meaning that he does not observe anything except the One, when it is revealed to him that in reality there is no agent for him, as is the case with him on

, because such a person has made a contract of the heart, and it is with this contract of the heart that he uses cunning to weaken the sin, to analyze it, and it is called innovation.
The fourth is a monotheist, meaning that he does not see anything other than the One, and that is the ultimate goal in monotheism.
So the first is like the first skin of a nut, the second is like the second skin of that nut, the third is like its pulp, and the fourth is like the oil from which nuts and almonds are extracted. Just as the first skin of a nut has no benefit and is bitter, so too monotheism with mere tongue has no benefit, but a period of time is needed to preserve the lips. Similarly, mere belief in a concept without revelation is of great benefit compared to the first, which is merely utterance with the tongue, and is inadequate compared to the revelation and the struggle, in which the heart is opened, the chest is opened, and the light of God Almighty shines forth. This is the meaning of the Almighty's saying, "But whoever Allah has expanded his chest for Islam, he is on a light from his Lord." And also the Almighty's saying, "So whoever Allah wants to guide, He expands his chest." "For Islam" And just as the soul's lips are in relation to the shell, because that is the intention, but it is still not free from the fear of its own corruption, so too is monotheism not

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free from consideration for others and consideration for the multitude of creatures in relation to the One who sees nothing but the One Truth. [End] According to an infallible narration, the Prophet (peace be upon him) said, “Do not think about God, for you cannot measure His power.” He says, “Do not think about the essence of God, for you will not reach His level, and you will not know Him as He is, and you will not understand the principles of His glory and greatness.” Not because His glory is hidden from creation, but because it is so apparent and clear, and man’s vision is so weak and incapable that it cannot bear to perceive it, but rather it becomes bewildered, bewildered, and lost in it, like a bat that cannot emerge, because its eyes are weak and cannot bear the light of the sun. This is the level of the common people, but the great and the righteous have the strength to look occasionally, but not for a long time. Like people who can look at the sun once,

but
not more than once, because if they continue, they would fear blindness. So if they want to think about the wonders of His creation, everything in existence is light from the lights of the power and greatness of God Almighty, and if they cannot bear to see the sun permanently, they can bear to see the rays of light that are on the earth. It does not add anything except light and knowledge. [Tafsir Kashf al-Asrar]

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[Surah Al-Imran (3): verses 193 to 200]

Hint

Our Lord, indeed we have heard a caller calling to faith, “Believe in your Lord,” and we have believed. Our Lord, so forgive us our sins and remit from us our misdeeds and take us in death with the righteous. (193) Our Lord, and give us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail in Your promise. (194) So their Lord responded to them, “Never will I allow to be lost the work of any worker among you, whether male or female. Some of you are from the people of the world, and some of you are from the people of the world.” Some - those who emigrated and were expelled from their homes and were harmed in My way and fought and were killed - I will certainly remit their evil deeds from them. We will certainly admit them to Gardens beneath which rivers flow, as a reward from God, and with God is the best reward. (195) He will not deceive you. The tossing and turning of those who disbelieve in the land (196) is a little enjoyment, then their abode is Hell, and wretched is it. (197) But those who fear their Lord will have gardens beneath which rivers flow, abiding therein eternally as an accommodation from Allah. And what is with Allah is better for the righteous. (198) And indeed, among the People of the Scripture are those who believe in Allah and what was revealed to you and what was revealed to them, humbly submissive to Allah. They do not exchange the verses of Allah for a small price. Those will have their reward with their Lord. Indeed, Allah is Knowing. Quick to reckon (199) O you who have believed, be patient and patient, and be united and fear God that you may succeed (200)

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[Translation]

Our Lord, indeed we have heard the call of the caller calling to faith and we have believed. Our Lord, then forgive us our sins and remit our evil deeds and cause us to die with the righteous. [193] Our Lord, grant us what You promised us before Your messengers and do not disgrace us on the Day of Resurrection. You will never fail in Your promise. [194] So their Lord answered their prayer, saying, "I will not allow to be lost the work of any of you, male or female. Some of you are like others. Those who migrated from their homes and were expelled from their homes and were persecuted for My sake, and killed and were killed. I will remit their sins and admit them to Gardens beneath which rivers flow. That is a reward from Allah, and with Allah is the best reward." [195]

O Messenger, let not the coming and going of the disbelievers in the cities deceive you. [196]

The life of this world is a short enjoyment, after that their abode is Hell, and evil is the destination. [197]

But for those who fear Allah, for them are gardens beneath which rivers flow, and theirs is an eternal abode, prepared from Allah. And what is with Allah is better for the doers of good. [198]

And indeed, among the People of the Book are some who believe in Allah and what has been revealed to you and what has been revealed to them, while they are humble and submissive to Allah, and they do not sell the verses for a small price. Such a group will have their reward with their Lord, and Allah is swift in reckoning. [199]

O you who have believed, be patient in the obedience of Allah, and especially in the struggle against the disbelievers, and be prepared for the struggle at the limits, and be pious, that you may be successful

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(Explanation of verses)

Our Lord, indeed we have heard a caller calling to faith, that you believe in your Lord, so we have believed. They have said that the verb is to be heard and the omission of the word heard is to indicate the description of the heard, and the word heard in it is an exaggeration, and in denying the caller and declaring it and then restricting it to believing, it is to exalt and magnify the status of the caller, because there is no caller of faith.
And as for who the caller is, most commentators have said that it is Muhammad, may God bless him and his family, who called people to believing.
And Muhammad ibn Ka'b al-Qarti and Qatadah have said that it is the Quran, because many people did not see the Messenger, but the Quran reached them.
Whoever is of the opinion that the verse is being rejected, it is better to say that it is the true herald of the Lord of the worlds who, through the tongues of His messengers and ambassadors, calls people to believe, and the hidden heralds from the clergy and the people, through words and deeds, tongues and hearts, both outwardly and in secret, constantly resonate in the ears of the people, saying, "Believe in your Lord and do not associate partners with Him." This is because the heart is the place of the divine deposit, and human nature is also towards monotheism. If there is no bias or disease in him, a person, by his original nature, turns his heart towards his Lord, is concerned about Him, and accepts the word of truth as a substitute.
It is that those whose hearts are occupied with the remembrance

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of God in their hearts, souls, and tongues, as a result of the constant remembrance of God, as described in the previous verse, who are always busy with the remembrance of God, standing, sitting, and lying on their sides. Perhaps such people will hear that hidden call “by the permission of the conscious mind” and that ear is purified and filled with the light of faith. It is that their hearts are filled with the water of Divine mercy and they say with their tongues and hearts, “So we have believed.” Then they say:

Our Lord, so forgive us our sins and expiate from us our evil deeds and cause us to die with the righteous. They are busy with the remembrance of God Almighty in their hearts, souls, and tongues, and in their supplications they say, “O Lord, we have believed, so forgive us our sins and our transgressions and cause us to die with the righteous among Your righteous servants.” Our Lord, and give us what You promised to Your messengers, and do not disgrace us on the Day of Resurrection. And this is also the verse of the proverb, which is the saying of the Zakirin, who, in the place of supplication and seeking needs from the Judge of needs, say: O Allah, we have heard the callers who called us in the valley of the Sharia, "And call upon your Lord," and we have returned and submitted. How can it be that You call upon us again through Your grace and that You revive our dead hearts, that You "call upon you for that which will revive you," and that You grant us what You promised us through Your messengers of worldly and hereafter blessings, and those praiseworthy positions and promised gardens, and do not disgrace us on the Day of Resurrection because of our opposition and our evil deeds before Your righteous servants, the prophets, the saints, and the righteous believers?

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Indeed, you will not break your promise. Some commentators have said that the word is a mustanf, meaning, do not break the promise that you made to the believer to reward him and answer his prayer. Although it is known that God Almighty will never break his promise, such a word from the pious is due to a break with God, supplication, and a broken soul towards Him, such as the Almighty's saying, "My Lord, judge with the truth," although God's judgment is certainly the truth.
So their Lord answered them, "I will not waste the work of any of you, male or female." This is a branch of the supplications and prayers of the first chapter, which after they called upon their Lord in the language of the present and the past out of need and supplication, reminds them that God's promise is true that "I will answer the call of the needy" and that I will not waste the work of any worker, whether male or female.

Page: 372 Some of you are from some of you, meaning that you are all from men and women in common humanity, and the correctness of faith and action is that women are from men and men are from women, and all are from one father and mother. It was narrated from Dahhak that he said, meaning there is no difference in obedience between men and women, and they are the same in terms of creation and in terms of obedience. Whoever obeys, whether he is a man or a woman, will be rewarded, and whoever disobeys, will be punished if God forgives, whether he is a man or a woman. There is no difference here. The difference is in knowledge and action. As for knowledge, the Almighty says, “And those who have been given knowledge are degrees,” and the Almighty says, “Are those who know equal to those who do not know?” And as for action, the Almighty says, “Indeed, the most honorable of you in the sight of Allah is the most righteous of

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you," and the Almighty says, "Surely He is the One who knows the hours of the night and the hours of the day, etc." It is narrated from the Holy Prophet (peace be upon him) that " People are like the teeth of a comb", meaning they are connected and equal. Happiness and prosperity arise as a result of faith and piety. So those who migrated and were expelled from their homes and were harmed in My way and fought and were killed. This verse indicates that some of the believers have been selected from among the rest for a greater reward and merit for their deeds and they are the Mujahideen in the way of Allah. They can be divided into five groups: First, "So those who migrated" are those who, by choice, left their homes and left their children and their familiar homes behind the Messenger of Allah (peace be upon him). Second, "And they were expelled" and those who were expelled from their homeland by the polytheists, such as Ja'far, the uncle of the Prophet (peace and blessings of Allah be upon him and his family), and some others who went to Abyssinia from Mecca due to the oppression of the polytheists to be safe from the oppression of the infidels, and the Prophet himself who fled Mecca at night out of fear of the polytheists (page 373). Third, "And they were tormented in my path" and those who suffered greatly in the way of obeying God Almighty and preserving the faith, such as Bilal and Suhaib, who were said to have been tortured and beaten in various ways. Fourth, "And they fought" and those who fought with the enemy and never turned their backs on the enemy, such as Amir al-Mu'minin, and some others, both agreeing and disagreeing, have said that in the Battle of Uhud, in support of the religion, his blessed body was struck seventy times and he did not flee from the battle. Fifth, "And they were killed," and also those who fought in support of Islam and were killed, such as Hamza and other martyrs.

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I will expiate for them their evil deeds and admit them to gardens beneath which rivers flow. Apparently, the verse of the Muhajirin and Mujahideen in the way of Allah is more specifically mentioned because in the previous verse, He explicitly stated, “I will not waste the work of any of you, male or female.” This means that Allah Almighty will not waste the reward and reward of any worker, whether male or female. After that, He specifically mentions the Muhajirin and Mujahideen by mentioning that those who migrated and killed and were killed, “I will expiate for them their evil deeds” until the end of the verse, when they were rewarded with benefits from Allah. The rest of the believers have been given a privilege: 1- Their very act will be an expiation for their sins, even if they have not repented, and it seems that it is a privilege that is reserved for the Muhajirin and Mujahideen, and the rest of the believers, and there is no such privilege that they should repent from their sins. And another curse: "I will atone for

them and I will admit them" which includes an oath, and the emphasis on their forgiveness and their entry into Paradise, which He has described as flowing rivers, and He has emphasized it with the statement of the Almighty: "A reward and a gift from Allah," indicating that these are rewards and gifts from Allah, and that the way of expressing it is presented in such a way that the reward that is given to the Mujahideen

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in addition to their deeds, and the reward of their deeds is given to them by Allah Himself, and the witness to that is the statement of the Almighty: "And Allah." "With Him is a good reward," which is used in the verse that those noble ones have "obedience" before God Almighty, like the angels who are close to them. And as it is obvious, all the promises and favors that it mentions towards the Mujahideen are to encourage them to know what happiness they have received through their sacrifice and hardships, who gave their wealth and lives in the way of God and raised the banner of Islam, and how valuable their deeds are with their Lord and how immeasurable a reward has been prepared for them.

The commentators have said that when the verse was sent regarding the Arab polytheists, the companions said, "Oh, how wonderful it is that the disbelievers are leaving behind the blessings, ease, and good trade, and play, and the Muslims are dying of hunger and misery." This was because God Almighty sent the verse, and it is apparently addressed to the Messenger, "O Muhammad, may God bless him and grant him peace, do not let the coming and going of the disbelievers for trade in the cities make you arrogant." However, the intention of the believers is that the coming and going of the polytheists and the Jews should

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not deceive them, and it is apparently addressed to the Messenger himself. Although God Almighty knew that His Messenger had no regard for the world and that he had no desire to be arrogant about the wealth, leadership, and physical pleasures of the polytheists and disbelievers, or that he had any regard for the world and its pleasures, perhaps the intention was to establish it and emphasize it in the verse. It is so that worldly blessings do not seem great to you, as in the saying of the Almighty, "And do not obey the disbelievers," which is a form of address to emphasize and emphasize the importance of the matter. The wealth and enjoyment of this world, and whatever a person acquires from worldly blessings, is a small enjoyment and blessing that counts for nothing compared to the blessings of the Hereafter

. After that, the abode of the disbelievers is Hell and the abode of torment, and that is an evil abode.
It is narrated from the Holy Prophet (peace and blessings of Allah be upon him) that he said: "Whatever is in this world is not compared to the Hereafter except as if one of you were to dip his finger in the sea. He should only look at what part of the sea sticks to his finger. Despite its scarcity, it is fleeting and vanishes quickly. Therefore, no matter how much and how much they strive to obtain the humble blessings of this world, the end will be lost to them." [End] But those who fear their Lord will have gardens beneath which rivers flow, eternally dwelling therein, a revelation from Allah. And what is with Allah is better for the righteous. After the Messenger (peace and blessings of Allah be upon him and his family) reminded the believers that the enjoyment of this world, which is a share given to the

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disbelievers, should not deceive you, for it is a share that will lead them to the punishment and Hell.
But those who kept the command of their Lord and did not neglect the remembrance of God Almighty, Paradise has been prepared for them, in which water, milk and honey flow from under the trees or pavilions or both, as has been said in other places. The highest blessing of the people of Paradise is their eternity in Paradise, which is the abode of divine honor, while the highest punishment of the disbelievers is their eternity in Hell. "Descending from the presence of Allah" "Descending" is a state of being from the gardens and the agent in the other side, and "descending" refers to the food, drink and delicacies that are offered to the guest upon his arrival, meaning Paradise and the blessings of that offering. Such Paradise and the blessings from their Lord that have honored them. What will be their status and dignity and the great blessing in which they will have a place with their Lord? It cannot be said except what has been promised to the righteous in the saying of the Almighty: "Indeed, the righteous are in the presence of their Lord." Paradise and a river in the seat of righteousness in the presence of an almighty king, and the saying of the Almighty, "And we are pleased with Allah, the Greatest .

"

Lalabrar

And indeed, from the People of the Book is he who believes in Allah and what He has revealed to you and what He has revealed to them. Regarding the revelation of the verse, it was narrated from Jabir, Qatadah and Ibn Abbas that when the Negus, the king of Abyssinia, was called Ashabah, which means a gift, and had secretly believed in the Prophet (peace and blessings of Allah be

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upon him and his family), passed away, Gabriel informed the Messenger of Allah of his death. He gathered the Companions and said, "Come and pray for your brother who has died in a land other than yours." He came to the Baqi' cemetery. Allah, the Exalted, lifted the veil from the face of the Messenger (peace and blessings of Allah be upon him and his family) until he saw his body in Abyssinia. The hypocrites said, "Muhammad (peace and blessings of Allah be upon him and his family) is praying for someone he has not seen, who is from The fear of Abyssinia and he never saw him.

Ata said that the verse was revealed about forty men from the people of Najran who were from the tribe of Harith bin Ka'b, and thirty-two men from Abyssinia, and eight men from Rome who were on the religion of Jesus (peace be upon him) and believed in Muhammad (peace be upon him).

Ibn Jarih and Ibn Zaid said that it was revealed about Abdullah bin Salam and his followers.

Mujahid said that the verse was revealed about the believers of the People of the Book, describing their sentence as saying, "From the People of the Book is he who believes in God and does not say "to whom" and it is described that he who believes in God and your Book, the Quran, and also believes in the Torah and the Gospel, "those who are submissive to God," while they are humble towards God.

They do not buy the verses of Allah for a small price. Perhaps the meaning is that they do not sell the verses of the Torah and the Gospel that are mentioned in the description of Muhammad [pbuh] for a small price. Those are the ones whose reward is with their Lord. “Those” refers to those People of the Book, the Jews and Christians, who believed in Allah and all the prophets and the heavenly books.

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And it is a reference to the greatness of their deeds that their reward is “obstinacy” and characteristic

with
their Lord, and it is the reward and reward that He promised: “Those will be given their reward twice over.” Indeed, Allah is swift in reckoning. Indeed, Allah will soon and swiftly bring the believers to account. This refers to the fact that Allah, with His kind and merciful gaze towards the believers, will not allow them to linger in the court of divine justice and at the balance of account, and will quickly take account of them until they attain their rewards and high ranks. It has been said that Allah, the Most High, will gather all creation in one place and speak to all of them at the same time with one call, and each person will understand his own special meaning. The purpose of singling out the People of the Book is to assure them that the reward for their deeds will be honorable and abundant, so that they will not be discouraged by the reproach of their people. Just as the above verse was in condemnation of those among the People of the Book who concealed the truth and sold the verses of the Torah and the Gospel, which were about the Holy Prophet, peace and blessings of Allah be upon him and his family, for a small amount of worldly money, the verse In the position of excellence are those of the People of the Book who believed in the message of Islam and declared the truth. "Patience" is the restraint of the soul from abominable things. In the verse, Allah commands the believers to be patient and emphasizes it with three sentences: First, He says "Patience" in a general sense, meaning, O believers, refrain from all the hardships and discomforts that you encounter, because without patience and enduring hardships, no action will achieve its goal. And as it is

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known that victory is not possible for anyone without patience, forbearance, stability in hardships and calamities, and persistence in action, it has been proved in its place that wherever patience is mentioned in a general sense, it is referred to in three ways: patience in obedience, patience in calamities and tribulations, patience in abandoning sin, and refraining from what is reprehensible and forbidden in reason and the Sharia. The commentators

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comment on the phrase "Patience and "Rabituwa" has been used to refer to patience in faith and in acts of worship, but apparently because it is not a specific meaning, because the two sentences after "Sabiruwa and Rabituwa" can be used to emphasize "Sabiruwa" or to be specific after generalization, "And be patient." Some commentators have said that the meaning of patience is jihad against the enemies of religion, and some have generalized that the verse commands you to fight against the enemies of religion and against the enemies of your own souls, from the desires of the flesh and the devils. Since patience is more severe in opposing the desires and inclinations of the flesh, it is because "Sabiruwa" emphasizes the command of patience, because both jihad in the land of war with the infidels and jihad against the self are more important than all types of patience, it is because "Sabiruwa" emphasizes the command of patience. "And prepare" literally means to be prepared and ready for war with the infidels. It has been said that preparing means that the Islamic army should prepare its horses and weapons at the borders of the Islamic city to prevent the infidels from harassing it. And according to a narration, waiting for the prayer after the prayer that has been offered means being ready and prepared for

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the next prayer.
It has been narrated from Jabir that he said that whoever fights for a day in the way of God, seven trenches will appear between him and Hell, each of which is several times the width of the heavens and the earth.
It is from some commentators that the word “asbaruwa” includes the matters that the verse refers to, including all patience, from patience in obedience, patience in hardship, and patience in abandoning sin. It is meant by individual patience because it is placed in contrast to social patience, and “asbaruwa” is social patience. It is obvious that general and universal patience and tolerance are higher in terms of power, strength, and effect than individual patience and tolerance, and that it is a tangible matter that an individual who is alone and separated from society is very different from an individual who is in society and dependent on it.

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Because it is in the direction of society and social cooperation that individual powers are linked to each other and create great power. “And they joined together” is a word that has both a meaning and a meaning, and in general, it means that whether a person is in a state of comfort and ease or in a state of hardship and hardship, he needs to pool his spiritual powers and organize all his vital affairs in the light of social cooperation and collaboration. And since social cooperation is for the purpose of achieving true happiness in this world and the hereafter, immediately after the word “and they joined together” the sentence “And fear Allah that you may succeed” is given, and it is obvious that true and complete happiness is not possible except in the light of social cooperation, because otherwise, even if happiness is achieved, it

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will not be complete and all-encompassing. Al-Mizan [End] And fear Allah that you may be successful is an order for the believers: O you who have believed, fear Allah lest you disobey His command and prohibition, that you may be successful, and restrain yourselves from shameful acts and that which is contrary to His command, and when afflicted with calamities and calamities, refrain from speaking wrongly or doing wrong in that situation, and strive in the hardships of obedience and worship, and strive in the face of the command of Allah the Almighty and in the struggle against the enemies of religion and your inner enemies, namely Satan and the soul that leads you to evil, and bind yourselves tightly until you become ready for the blessings of Allah and your hearts and minds are illuminated by the light of faith and piety.
In Kashf al-Asrar, it is said that it is another time and another melody, the call for virtue and the address of dignity and guidance, testifying to faith and obedience. "Be patient." It is addressed to the soul. "Be patient." It is addressed to the heart. "Be connected." It is addressed to the soul. Be patient in obedience and service. It is addressed to the heart. Be patient in affliction and severity. It is addressed to the soul.

Be patient with the burning longing and pain of love. "And Allah is the patient." Because of the prison, if you want to come out like Joseph, be patient like Zulaykha. And it has been said, "Be patient in Allah, and be patient in Allah, and be in relationship with Allah." Patience in Allah is the patience of the worshippers in the position of service with the hope of reward. Patience in Allah is the patience of the knowledgeable in the position of sanctity with desire and prayer. Patience with Allah is the patience of the

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lovers, in the state of seeing the manifestation, the eye is worried, the heart is astonished at the sight, and the soul is in love with the hand of the wise.
[End]

the value of intellectual and ideological work of al-Ihtejaj – with his chain of transmission, from Imam Hussein (peace be upon him): Whoever takes care of an orphan among us who has been separated from us due to the hardship of our absence, and gives him a share of our knowledge that he has acquired to guide and direct him, God will say to him: “O noble servant who shares his brother’s share! I am more deserving of honor than you. My angels! Build for him in Paradise a thousand palaces for every letter he has taught, and add to them what he deserves from other blessings.”
Tafsir attributed to Imam al-Askari (a.s.): Imam al-Husayn (a.s.) said to a man: “Which do you like more: a man who intends to kill a poor and weak person and you save him from his hand, or a wicked man who intends to mislead a poor and weak believer from among our followers and you open a door [of knowledge] for him so that the poor person will guard himself and silence his enemy with the arguments of Allah the Almighty and break him?” [Then] he said: “Definitely, to save this poor believer from the hand of that wicked person. Undoubtedly, Allah the Almighty says: “And whoever revives him, it is as if he has revived all mankind”; meaning, whoever revives him and guides him from disbelief to faith, it is as if he has revived all mankind before killing them with sharp swords.”
Musnad Zayd: Imam Hussain (a.s.) said: "Whoever calls a person

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from error to the knowledge of the truth and he responds, he will have a reward like freeing a slave."

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